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Hymn for Septugesima.

Past are the days of Festival,
And days of Fast draw nigh,
When with due abstinence we seek,
Our souls to purify.

To our Confessions and our Hymns,
Our Judge shall turn His face;
Nor pardon shall withhold from us,
Whose penance sues for grace.

Freed from world-Egypt's servile yoke,
And Babel's misery,
Eager our destined home we seek,
Jerusalem on High.

We flee our exile here below,
To dwell with Christ adored;
And claim the gift He giveth us,
Co-heirship with our Lord.

Be thou O Christ the life-long guide,
Of all Thy scattered flocks,
For whom the iron Thy soul did pierce,
And bruised Thy feet the stocks.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

[Ancient Hymns of Holy Church.

From the Ecclesiologist.

On Epitaphs.

In a small church among the downs of Sussex we were admiring, no long time since, the sculptured Crosses and holy prayers which mark the resting-places of the noble families of Poynings and Montague. On going out into the church-yard, our attention was attracted to the following lines on one of the tasteless monuments by which it is tenanted:—

A maiden she lived all her time;
Many years housekeeper to Mrs. Vine:
Highly respected by all who knew her:
We hope the Lord has prepared a home for her.

We really beg the reader's pardon for quoting such trash: we only wish it might not be paralleled in so many of our country church-yards. We cannot be blamed for offering a few remarks on this very important subject; and we shall do so by first noticing the great difference between ancient and modern inscriptions, pointing out wherein it principally consists; and then giving a few types of epitaphs designed for various classes of persons.

The Paganism of modern epitaphs has been much dwelt on; but it includes a great deal more than is generally supposed. Of course, such inscriptions as might equally well suit a Mahometan or Infidel, carry to all thinking minds their own condemnation. But Paganism manifests itself in many other ways. It dictates those references to the trade or craft of the persons deceased which are so common: "A. B. a physician of great eminence." "C. D. tallow-chandler and alderman." "E. F. many years a principal bather in this town." It seems as if, though the worldly callings of the departed cannot be carried into another world, they should be brought as near it as possible; and that, frequently, to the no small disturbance of those holy thoughts which the sleeping-place of Christians should awaken. The only exception to this rule is to be made for ecclesiasticks. "Hic jacet C. P., *clericus*," is a testimony to the more exceeding reward which will be the lot of every faithful steward in That Day.

We do not deny that references of this kind are occasionally found in ancient monuments. For example, in SS. Mary and Andrew, Fletching, Sussex, is a brass, representing a pair of gloves, and inscribed, "Hic jacet A. B. glover." But we do deny that such things are anything more than very rare exceptions, till we come to the more worldly age of the House of Lancaster. Then, indeed, "Here lieth C. D. merchant of the staple of Calais," is not uncommon.

Again, the age of the party commemorated ought never, (with one exception, hereafter to be noticed,) to be mentioned. What has age to do with the existence on which the departed have entered? What mention of years can be connected with the possessors of an ageless eternity? Far more beautiful, because far more true, are the words of the poet—

"I have a son, a third sweet son,
His age I cannot tell;
For they reckon not by months and years
Where he is gone to dwell."

The age is never to be found on ancient legends.

Furthermore, we include in pagan expressions (as we said in our last number) the term *died;* and all such phrases as "who paid the debt of nature," "whose existence was ended," and the like: we also would join the sentence, *requiescat in pace*, as being no more than what might have been said, and indeed was said, by heathens.

Heresy is another startling feature of modern times. We may not perhaps often meet with such flagrant instances as one which lately came under our notice,—happily its erection was forbidden by the parish Priest. It was intended to commemorate an afflicted husband. "He did no sin, neither was guile found in his mouth; yet it pleased the Lord to bruise him." But there are methods of expression which we constantly find allowed, and which if not actually amounting, yet approach to heresy; we allude to those confident assertions of the complete blessedness of the deceased, in which the fondness of friends so often indulges.

Need we add Humility as another distinguishing feature of the two systems? We know not how to speak strongly enough against those violations of this grace, which we see everywhere. "A devoted Christian, and admirable in all the relations of life." "During the course of a long and painful illness, she exhibited the greatest resignation and fortitude." Nay, even, "who exchanged this life for a better." Who made us the judges to pronounce on this tremendous question? There are but few instances in mediæval times of any eulogy: in the case of a remarkable example of Christian love, we find indeed—

Martha fuit miseris: fuit ex pietate Maria:

but then it is immediately followed by the usual prayer for mercy. And we remember to have heard of but one case in which an expression was hazarded as to the actual departure of the deceased: "Orate pro animâ C. D. qui *feliciter* obiit," etc. To this, in some rare cases, we should not object; but how different from the common, and as it is called *pious*, expression, "who departed to glory!"

Brevity naturally follows humility. Twenty words are the utmost which ancient epitaph-writers, in ordinary instances, allowed. The name, the date of departure, the prayer for mercy. Circumstances which are thought indispensable in the present times were never mentioned then: the date and place of birth, the place of decease, the family, the maiden-name of a wife. To which we may add, that measured prose was unknown. If urns and altars are bad, epitaphs in the shape of urns and altars are worse: such, we mean, as the following—

In
memory of
Sir Richard Roe, Bart.
many years an
active magis-
trate
of this county.

And here we might enter into the discussion of the suitableness of poetical epitaphs: but we had rather express our belief, that in the present day they ought never to be employed. True, there are several beautiful specimens of ancient times; but these, it is to be noticed, were not composed for the occasion, but were used over and over again; and are in short little more than prayers in verse. But the lengthy poems which modern taste allows are a high insult on the sanctity of a *Cemetery*. If the party be a man of genius or rank, the *composition* of his epitaph is entrusted to some poet of the day, goes the round of the newspapers, is read and criticised, amended and inscribed. Is not this rather resembling the compliments paid to a returning conqueror, than the supplications which should accompany a trembling sinner to the tribunal of his Judge? We freely confess that we never saw more than one modern poetical epitaph which at all appeared to us to have caught the rugged simplicity of earlier times. We do not answer for the precise words:

The Lord grant that he may
Find mercy in the Latter Day.

We will only notice, lastly, the *variety* of modern epitaphs. You may find forty or fifty different species in a church-yard; whereas five or six types were all that our ancestors knew.

And now we will give some specimens for modern adoption, premising that we should strongly urge the adoption of our words, as well as the ideas they contain. And we may as well say at once, fortified by the examples of Bishop Barrow, Bishop Cosin, and Herbert Thorndike, and the authorities of Bishop Buckeridge, Bishop Andrewes, Archbishop Laud, Bishop Forbes, Bishop Overall, Archbishop Usher, Bishop Taylor, and Bishop Archibald Campbell, that no epitaph is catholick unless it contain (with one single exception) a distinct prayer for mercy.

For persons in humble life we should strongly recommend merely the words

† Jesu mercy!

A longer inscription may involve an expense which many are unwilling to bear; and the preservation of the names of those whose memories will without an inscription be dearly recollected by their families, and which could not interest strangers, seems useless. We indeed consider the two words just quoted as perhaps the most suitable English epitaph which could be inscribed over any Christian. But where it is desired to give the name, the following forms will be allowable:—

† Hic jacet Johannes Woodward, qui obiit VIIIᵐᵒ. die mensis Septembris, ano dni MDCCCXLI: cujus animæ propicietur Deus. Amen.

† Here lieth Agnes Turton, who deceased the Xᵗʰ day of November, in the year MDCCCXXI. on whose soul God have mercy. Amen.

† In gratia et misericordia Jesu hic requiescit corpus Gulielmi Dornley, qui obiit...cujus animæ propicietur Deus. Amen.

† In the grace and tender pity of Christ here resteth the body of Margaret Smith, who departed in* the Feast of S. John Evangelist, in the year MDCCLI. on whose soul Jesu have mercy.

These four may be considered the types of all monumental inscriptions where the name is to be recorded; and the departures from these, whether by alteration or addition, should be but slight. For ecclesiasticks, Latin only should be used; and the word *clericus* inserted after the name; or *rector hujus ecclesiæ*, if it be his own cure. In case of a man and wife, the following inscription is correct, a blank being left for the date of the survivor's departure:—

† Hic jacet Johannes Scoresby, et Alicia uxor ejus qui quidem Johannes obiit die mensis anno dni MDCCC: et prædicta Alicia obiit VII die mensis Maii, ano dni MDCCCXL. quorum aiabs propicietur deus. Amen.

The termination may be varied thus—

cujus aie et omnium fidelium defunctorum misereatur deus. Amen.

In the case of an infant, the prayer for mercy may be omitted: but in this case it will be proper to mention, in general terms, the age, lest this omission should be misunderstood:

† Here lieth Isabella Anne Featherby, who departed in her tender age, the IXᵗʰ day of October, in the year MDCCCXL: on whose soul God hath mercy.

In Latin, the termination would be—

cujus anima cum deo.

The simpler and shorter inscriptions are, the better, as we have already said; therefore we do not recommend the addition of texts or pious legends. The former, if employed, ought to be well chosen: and those should be avoided which, however appropriate they may seem, might be understood in a boastful sense. Thus we should object to such a verse as, "They shall hunger no more," &c. That most commonly employed in ancient examples is—

† Credo quod Redemptor meus vivit, etc.

Of legends, the following are the most appropriate:—

Vulnera Christe Tua mihi dulcis sint medicina.
Sancta Trinitas unus Deus miserere nobis.
Jesu Fili Dei Vivi miserere nobis.
Agnus Sancte Dei duc ad loca me requiei.
Have mercy on my soul, that bought it with Thy blood.
Per Crucem Tuam et Passionem libera nos Jesu.
Suscipiat te Christus qui vocavit te
Et in sinu Abrahæ angeli deducant te.
Sanguis Christi, salva me: passio Xpi, conforta me.

In conclusion we remark, firstly, that capitals are not to be used for the initial letters of names, except those of the parties commemorated. Secondly, that all the lines are to be of one uniform length and, even where a legend is introduced, are to be without breaks. We give a specimen:

Hic jacet Edwardus Smythe qui
obiit xᵒ die mens' Maii ano dni
MDC. cujus aie propicietur deus
Credo videre bona dni in terra vi-
ventium. Amen.

The straight line will be filled up with flower work. Thirdly, that a few contractions, such as ꝯ for the final *us*, aīe, aiabs, ds, ano, dni, xps, ihs, may be allowed. A. D. is seldom used.

If parish Priests would have one or two plain oaken Crosses, such as that which we gave in the first number of the *Instrumenta Ecclesiastica*, executed, (the expense would be very trifling,) and would put them into the clerk's or sexton's hands, to be exhibited as occasion may require as models to those who intend to erect a monument, incalculable benefit would be the consequence. And if, in addition, they would entrust him with three or four plainly written inscriptions and legends, such as those we have given, the pagan devices and epitaphs which disgrace our churches would soon disappear, and our graves would repeat the pious orison—

Requiem eternam dona eis, Domine, et lux
perpetua, luceat iis.

* *In*, not *on*; in Latin, *in festo*; not, as we sometimes see, *festo*.

Communications.

For the Churchman.

Rev'd Sir,—When I last addressed you I certainly did not expect that my humble epistle would ever be honored with such a copious commentary as your correspondent Σ has thought fit to bestow upon it. Had this writer been content to take to himself the credit due to *his own* crude opinions, (instead of endeavoring to fix it upon me,) his uncourteous epistle might have passed unnoticed by me, and he been left undisturbed to pursue his learned lucubrations.

To me it is quite immaterial how much Σ displays his ingenuity in 'suppositions,' 'assumptions,' 'steps in argument,' &c.; for my own part, I prefer facts to argue upon, and have a decided objection to being made accountable for the 'suppositions,' 'assumptions,' 'steps in argument,' &c., of your correspondent. Whether my stock of 'self-complacency,' or my 'want of modesty,' are either of them equal to that of Σ, it would not, perhaps, be very modest in me to express an opinion; but I must confess that, judging from the manner in which *he furnishes me* with 'suppositions,' 'assumptions,' 'steps in argument,' &c., I do not feel disposed to give him credit for a very large amount of the last named commodity.

In my last communication I merely asked a question; if Σ has answered it to *his own* satisfaction, I am content; if he has answered it all, it may possibly be owing to some obliquity of intellect that I am unable to perceive it; for I must confess, there are some things in your correspondent's epistle which appear to me hard to be understood. For instance, it is far beyond the powers of my weak understanding to comprehend how the question why Romish errors are *alone* alluded to? amounts to 'very rationally concluding' that they ought not to be alluded to at all. Really, Sir, I cannot help thinking that your correspondent must be quite an adept in a certain logical system sometimes called 'jumping.'

I will not presume to attempt enlightening Σ as to 'what great interest a Deist can have in the discussions carried on in our Church;' still, it is my humble opinion, that even Deists have an interest in the discussions of the Church. I have known Deists, who have sought the truth, and found it, in the Church; I know Deists who seek—who desire to find—the truth; will Σ say to them, 'You have no interest in the discussions of our Church'? I trust not; but presuming that he sometimes prays 'for all those who have erred and are deceived,' charity would hope that he includes even the Deist, however 'immaterial to him' he may consider some points in dispute.

With me, Sir, the decisions of the House of Bishops needs not the angry philipics of *Sigma* to give them weight, or to obtain for them the deference due; I have never 'arrayed my judgment' against theirs; I have never imputed motives to them, or impugned their motives. I trust, Sir, these imputations will find no other resting place than the heated imagination of your correspondent, *Sigma;* for really, Sir, I can attribute to no other cause, such imputations, or such choice epithets, as 'fire-brands,' 'the contemptible littleness of party,' &c. Were not all this perfectly ludicrous it would be something worse.

Sigma mistakes when he makes me say, 'the tendency towards Romanism is not greater than towards Sicinianism.' My words were, (and I repeat the assertion,) 'very little observation will show us, that the tendency of the age is towards Socinianism.' But perhaps *Sigma's* observation on this point may not extend beyond the limited sphere of our Church; despite all imputations of 'want of modesty,' I must say, mine does.

The old story, of 'a disposition to introduce Romish errors,' has been so often repeated by some, that from repeating it, and hearing it repeated, they almost believe it true; as the opinion of your correspondent, I suppose it may be taken for what it is worth.

I feel really grateful that your correspoedent spared the infliction of his 'thousand arguments' to prove—what few would doubt. As to his observations on 'the principle' on which my remarks are founded, he, as well as myself, may have somewhere read, 'Judge not lest ye be judged.'

With every apology for trespassing so largely on your valuable time, I remain '*a constant reader*' of, and a subscriber to, the Churchman, and am Anti-Sectarian.

Watervliet, 9th January.

For the Churchman.

Trial of Bishops.

Mr. Editor,—As *justice* is one of the virtues which God has committed to the sacred keeping of the Church, so is it positively obligatory upon her that in all her doings it should be fairly recognised. When, therefore, in any of her legislation she has taken a step which admits of inequitable action, her members should resort to the proper means for rectifying the error. The first of these is to call attention to the fact. And this, with perfect respect for all the parties concerned, we proceed to do.

An error, contravening justice, is humbly conceived to have been committed when it was provided that every member of the House of Bishops has an *unquestionable* right to sit as both judge and juror on the trial of any fellow participant in the honors and responsibilities of the Episcopate. It was just to provide that a Bishop should be tried only by his peers. But it was positive injustice not to allow him to object to such of his brethren as he might suppose incompetent to look upon his case with a favorable eye. Bishops are but men. They are, it is true, distinguished and honored by God and man; nevertheless, they are only mortal. They are of like passions with the rest of the human race, and therefore subject to the same inablity to "rightly divide" in matters where circumstances affecting their interests or their feelings have previously imparted a bias. They are capable of erring through an affection for mere expediency. For this St. Paul withstood St. Peter to his face, "because he was to be blamed." They are capable of altercations with each other. Even St. Paul and St. Barnabas had a "sharp contention" with each other, and separated in consequence. And when these differences exist it is perfectly unreasonable to expect them to decide impartially upon the conduct of those to whom they are opposed. They may undertake the duty with the utmost fairness; they may even resolve, if it be possible, to lean favorably towards the accused; but, in spite of themselves, their old prejudices will interfere. Their previously formed opinions, respecting points of character in the individual, will tinge every fact and argument as it is presented to their minds; and they may all the while be so little aware of this as to be congratulating themselves upon the justice, and perhaps mercy, with which they are proceeding. Poison is not the less deadly when it is unperceived. It does not ordinarily act with inferior power when it is palatable. So well is it understood that when a party is at variance with another, he is not a fit person to sit in judgment on any cause seriously affecting him, that in civil courts the accused is allowed the privilege of challenging the persons summoned to try him. In some cases he is allowed to object without assigning any cause. In all cases, where a reasonable cause of prejudice can be adduced, the juror is set aside. This is done because law, like the Almighty Being of whom it is, in a sense, a representative, would "have mercy rather than sacrifice." The considerate provision is adhered to, notwithstanding it often renders the selection of a jury extremely difficult. Even those who are most annoyed by the difficulty deem it best, and most likely to serve the ends of justice, to have the challenging principle retained. In like manner, and for the same reason, do our Judges carefully avoid presiding at trials in which are involved interests or questions that personally concern them, or respecting which they feel, or fear they have adopted, a prejudice. A familiar instance is the refusal of these dignified functionaries to control and direct any trial in reference to the matter of which they have before been employed as counsel. Such provisions and conduct commend themselves at once to the common sense of every man; and therefore it is but fair to secure the advantages of them in our ecclesiastical courts of justice; and, most especially, in those where are involved such momentous considerations as are connected with the trial of a Bishop. It may be said that no one in the highest grade of the ministry will be likely to take his seat at the trial of one of his brethren, if he be aware that his own interests are to be affected by the issue, or that he is under the influence of any biasing prejudice. And we may admit that this is generally true; nevertheless, there may be exceptions, and these may be brought to bear on cases of the utmost importance. And then, too, what prelate, even allowing him all the requisites for his high and holy office, is capable of always perceiving whether he has any interest in the case he may be summoned to try; or whether he is devoid of the prejudice which would prevent his being a fair juror and judge? May he not be at variance with his brother in such a way that condemnation of the accused would be his own justification, or at least seemingly so? May he not, for example, be before the public in direct contradiction to him on a question of veracity; and would not the conviction then throw a doubt over all the moral qualities of the guilty or unfortunate party? And might not an ignorance of himself, or too great confidence in his disposition to act impartially, lead the individual to place himself on the seat of judgment, when a disinterested observer, and especially the person arraigned, would object to him as positively disqualified to do justice?

Again: supposing a Bishop to be presented for an alleged moral delinquency, is it not possible for some of those who have been summoned to try him, to be inclined, by their horror of certain doctines he is said to hold, to regard him as capable of gross misdemeanors? Let them, for instance, deem his views to promote only formalism—a reliance on outward ceremonies instead of the piety of the heart—what is to prevent their presumption that he is capable of most offensive improprieties? And is it not possible for them to be influenced by this predisposition, and not only have little or no consciousness of it, but be priding themselves on their resolute purpose to render most impartial attention to the proceedings, and most righteous judgment when called upon to decide?

Let us take some corroborating instances. Perhaps it will be best that they should be derived from the very serious and grief-occasioning case which has just been determined. We do not now find fault with the decision; and most firmly do we believe that *all* the Bishops who took part in those fearfully important proceedings, meant to do right; that they meant to seek only equity, and render a perfectly honest and truthful verdict. We must not, therefore, be considered as, for a moment, impugning their intention. Still, what are the facts? At least seven of those who voted for the conviction of the accused, are known to be hotly opposed to the doctrinal views he has made no secret of holding, and to believe those views to be generally inimical to holiness of life and conversation. They have taken the pains to publish as much as this, in various forms and ways. One of these (and he, as the record of the votes on the award of punishment shows, at least as much disposed as any to carry the matter to its utmost extreme) has, besides, a personal difficulty with the arraigned party, of several years standing. He complains that he has sought justice or reparation from him in the only accessible ways, and has failed to obtain it. He is moreover filled with indignation against the supposed offender, because of a certain official act that, he thinks, both in itself and its consequences, is perfectly monstrous, and fit only to be ranked with the worst perversions and sinful proceedings of the Church of Rome. In agreement with him, in this matter, is another; he is the venerable presiding Bishop—a servant of God whose praise is in all the Churches, and yet not on that account less likely to be most fallaciously determined to render justice in the premises, in spite of long cherished aversion, and an active course of practical opposition to the accused. He, too, has been alarmed by the professional act referred to, to such a degree that he has thought proper to publish, and spread far and wide, his protest; and, in addition, has proclaimed that, for twenty years, he has carefully laid up in his memory, as a charge against the perpetrator of that act, an injury which he conceives himself to have received at his hands!

Now we again assert that both of these Right Rev. Fathers undoubtedly went into the painful business of this trial, believing that they were about to be guided solely by the merits of the case and the testimony to be adduced. And yet who cannot see that inevitably they were biased? In spite of the best and purest intentions ever entertained, the accused could not obtain from them a fair and impartial hearing. Their minds had that in them which inevitably imparted its tinge to what they received. There are thousands of circumstances in the history of every man which may be only improper, or, it may be, improper only in appearance, but which when seen through certain media seem to be positive crimes and depraved deformities. Did not the relation sustained by these bishops to their unhappy brother, render them liable to be deceived in this very way? Was there the least reason for them to believe they would take a favorable view of the defendant's cause, unless the allegations were wholly devoid of every description of proof, and had nothing but malicious assertion to rest upon?

With the light, therefore, thrown upon our subject by the illustrations drawn from the recent very unhappy case, we plead for future provision for the entire protection of arraigned bishops. Let them have the privilege allowed the vilest malefactor—that of challenging the persons by whom they are to be tried. Confine this privilege within certain limits, for that is positively necessary, but yet give it all allowable scope. The least thoughtful can easily perceive that if there had been such a right it would certainly have been exercised in the recent trial, and still it would not have prevented a goodly number of bishops from participating in the dispensation of the required justice. It is fair to presume that no other case is likely to occur where there would appear to be so much occasion for the exercise of the privilege as in the one which has just transpired. We ask, therefore, that this most equitable provision be speedily made. Let not another bishop be summoned to the awful tribunal where his brethren are to uphold or crush at once his usefulness and his peace, his honor and his happiness, without the ability to exclude from participation in the proceedings, such of them as for any reason he believes to be incapable of meeting out to him the award he merits. Deny him not that protection and defence which is freely given even to the base murderer who chooses the deepest darkness and the most secret recesses for the commission of his crime. Unus.

For the Churchman.

The Rev. Dr. Empie's Speeches.

Concluded from our last.

4. The next passage which I shall notice in the doctor's remarks on Justification is the following:—

"Mr. Newman says, (Lecture on Justification,) 'Love is imputed to us for righteousness.' This contradicts the Apostle, who says, 'Abraham believed God, and it (his belief or faith) was counted (imputed) to him for righteousness.'"

Which of Mr. Newman's *Lectures* on Justification is quoted we are not informed; after a diligent search, however, I am led to suppose that page 101 of his octavo volume contains the obnoxious sentiment. Before I furnish an extract, I would respectfully ask Dr. E. whether St. Paul *is* really contradicted? Does it necessarily follow from the fact, that Abraham's faith on certain occasions was counted (or reckoned) for righteousness, that love is never reckoned to us for righteousness?* Judas Iscariot was styled by our Lord *the* Son of Perdition; (John xvii. 12,) did St. Paul contradict his Master, when he affirmed (2 Thess. ii. 3,) that the man of sin, *the* Son of Perdition, was yet to be made manifest?

Again: I would ask Dr. Empie, whether he forgets that St. James connects good works no less than belief with imputation? "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness;" "Ye see then how that by works a man is justified, and not by faith only." (James ii. 23, 24.) I would ask Dr. E., still further, whether he forgets that the "House of Bishops," whose "clear and distinct expression" of opinion he now invokes, did in 1841 clearly and distinctly say, "that if Abraham had not *obeyed* God's command, his faith would not have been *reckoned* to him for righteousness?" that "God in his wisdom and goodness has been pleased to set before us this very remarkable case of the *obedience of faith* for an example and inducement to his people to the end of the world?" (*Pastoral Letter*, p. 11.)† In the earnest hope that a satisfactory answer may be returned, I proceed to state Mr. Newman's views as set forth on the page above mentioned, and on those in its immediate connexion:—

"In the expressive words of St. Paul," (says Mr. N.) 'they that are in the flesh cannot *please* God.' Hence our Article says, 'Works' done in this state, or 'before justification,' 'are not *pleasant* to God,' but 'have the *nature* of sin.'" "Justification, coming to us in the *power* and '*inspiration of the Spirit*,' so far dries up the fountain of bitterness and impurity, that we are forthwith released from God's wrath and damnation, and are enabled in our better deeds to *please* him." "The Justifying Word, then, conveys the Spirit, and the Spirit makes our works 'pleasing' and 'acceptable' to God, and acceptableness is righteousness; so that the justified are just, really just, in degree indeed more or less, but really in this respect,—that their obedience has in it a gracious quality, which the obedience of unregenerate man has not. And here, we see in what sense Christians are enabled to *fulfil* the law, which they certainly are in spite of modern divines, because St. Paul says so. He says expressly, [Rom. viii. 4,] that Christ came that 'the righteousness of the law might be fulfilled *in* us, who walk not after the flesh, but after the Spirit.' He says, '*in us*,' not only *out of us*. And to make his statement still more certain, and to explain it, he adds, 'The minding of the flesh,' our natural state, 'is enmity against God; for *it* is *not* subject to *the law of God*, neither indeed can be. So then, they that are in the flesh *cannot please God*.' 'But ye,' he continues, 'ye are not in the flesh, but *in the Spirit*, if so be the Spirit of God dwell in you;' that is, ye who have the Spirit *are* subject or obedient to the law, and you *can* please God; in you the *righteousness* of the law is fulfilled. Christians, then, fulfil the law, in the sense of pleasing God; and 'pleasing' is a very significant word, when well weighed. Not that we are able to please him *simply* and *entirely*, for in many things we offend all," &c. "And this, surely, is St. John's doctrine as well as St. Paul's, though brought forward by him in the way of warning rather than encouragement. He declares solemnly in his general Epistle [iii. 7,] that he that *doeth righteousness* is righteous; as if doing righteousness was that in which righteousness consists. And then, that there may be no mistake, he adds, '*even as* [καθως] He is righteous.' What very strong words! implying that our righteousness is a resemblance, and therefore a partial communication or infusion into our hearts of that superhuman righteousness of Christ, *which is our true justification*. Again, presently, [iv. 17,] after saying that our possessing 'love' gives us 'boldness in the day of judgment,' he adds, 'because as [καθως] *He is*, so are we in this world.' That love, then, which He had in infinite perfection, and which, as being in Him the fulfilling of the law, is *imputed* to us for our justification, is *also* actually *given* us in measure, shed abroad in our hearts by the Holy Ghost, as an earnest of what will be given without measure hereafter."—

Such, then, are our author's views, which Dr. Empie has evidently misapprehended. The doctor has been under the impression, that Mr. Newman intended to substitute human love for faith, and to declare that this love without reference to faith was imputed for righteousness or justification; whereas Mr. Newman spoke of *Christ's* love as being imputed to us—and this in order to avoid an interpretation which would authorise the belief that true Christians in point of love were equal to their Master. Whether Mr. Newman's exposition is correct, the present writer does not pretend to decide; he is not yet persuaded, however, that in the doctrine of Justification Mr. Newman is "heretical!"

5. Dr. Empie continues:—

"He (Mr. Newman) also says, 'justification and sanctification are one and the same thing.'" "Yet he contradicts himself, and says that sanctification, or holiness, or inherent righteousness, or 'love is counted to us for righteousness,' and thus is the cause of justification. In either case he contradicts the Scriptures. For Scripture makes sanctification the *effect* of justifying faith, when the Saviour prays, 'Sanctify them through thy truth.' But the truth must be *believed with all the heart* before it can, through grace, become the means of our sanctification, and if we have this belief, we are jnstified, for 'with the heart man believeth *unto righteousness*.'"

ANSWER.

1. I know not where Mr. N. uses the phrase —"justification and sanctification are one and the same thing." In his 6th Lecture, however, he says, "Justification actually is ascribed in Scripture to the agency of the Holy Spirit, and that immediately, neither faith nor renewal intervening." He then quotes a number of passages to sustain the position, and comments upon them.—pages 151-2.‡ To meet him fairly, Dr. Empie ought to have taken up these passages, and shown that his exposition was unsound. Nay, he ought to have taken up the whole of the Lecture entitled, "On the Gift of Righteousness," together with the portion of the *Homily on the Resurrection* appended, and shown that he was wrong in his general conclusion, that "Christ's sacred Presence, which shines forth in the heart straight upon the word of justification, creates a *renewal* there as certainly as a light involves illumination, or fire heat."

2. The House of Bishops in 1841 made Justification the special subject of their Pastoral Letter, but said nothing from which it could be inferred that justification and sanctification were essentially distinct.§ On the contrary, to be justified, in their view, was to be acceptable to God; and they insisted (page 11) that in or-

* The admission of the efficacy of faith in certain specified cases certainly does not exclude the efficacy or availability of love in all others. The application to one individual under certain circumstances of a particular term of reproach, does not exclude its application to another under different circumstances. I have said above, "on certain *occasions*," for the advocates of the solifidian system do not appear to have sufficiently reflected upon the fact that Abraham's faith was counted for righteousness at several periods of his life. Nor do they appear to have reflected upon the fact that the "obedience of faith" was *his* some eight or ten years before faith was counted to him for righteousness. (*Comp. Heb.* xi. 8, with *Gen.* xii. 1, and xv. 6.) How shall we reconcile with these facts the doctrine that "righteousness as *perfect* as the merits of our Redeemer" "is by faith without restriction of *time* or *degree*," and "must be imputed as soon as faith begins;" the doctrine "of the instant and *perfect* justification of the sinner the moment the hand of his faith but touches the skirt of the robe of our blessed Redeemer's righteousness?"—*Bishop McIlvaine's Charge*, p. 76 and p. 94.

† In a former article (Nov. 16) I quoted Archbishop Leighton, who had said that "the chief *point* of obedience is *believing*." I at the same time remarked that the Bishop of Ohio was disposed to condemn Dr. Pusey for affirming that we are justified "by obedience in the shape of faith." The attention of the reader is again called to the Bishop's Charge, that the signal injustice of its author towards Mr. Newman and Dr. Pusey may be pointed out:—

"The Socinians hold (says Bishop McIlvaine, quoting Bishop Beveridge,) that justifying or saving faith is nothing else but *obedience*, sincerely performed to the law of God; so that good works constitute the very *form* and essence of it." *App.* p. 156. And *this*, says Bishop McIlvaine, "*is obedience in the shape of faith*," the doctrine "of salvation by repentance without any justification through the *merits of Christ*.—p. 140. And is this indeed Dr. Pusey's doctrine, or Mr. Newman's? Let us see. A reference is made by the Bishop to Pusey's Letter to the Bishop of Oxford.—*App.* p. 20. And there we find the following from Newman's Lectures on Justification, p. 420:—

"Our divines, though of very different schools, have, *with few exceptions*, agreed in this, that justification is gained by obedience in the shape of faith; that is, an obedience *which confesses it is not sufficient*, and trusts solely in Christ's merits for acceptance—not the Roman, that the obedience justifies without a continual imputation of Christ's merits, nor the Protestant, that the imputation justifies *distinct from obedience*." Precisely the doctrine of our House of Bishops. What will Dr. Empie say to this? What will Col. Memminger? What—the Episcopal Protestant, &c. &c.?

‡ One of the passages is 1 Cor. vi. 2, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the Spirit of our God*." This passage was quoted by Dr. E. while speaking; he placed *justified*, however, before *sanctified*, and was called to order for it. The mistake was doubtless inadvertent. The passage does not appear in his printed speech. The doctor will suffer me to refer to Bishop Ravenscroft's use of the phrase in conjunction with Titus iii. 5-7, *Works* I., 29.

§ Stavely & M'Calla, (Philadelphia,) have recently issued a "Tract, showing the sentiments of the Bishops of the American [not Protestant Episcopal] Church on some of the points recently discussed among Episcopalians, &c., taken from the Pastoral Letters," &c. *Quere:* Why are no quotations made in this Tract from the Pastoral Letter of 1841?

der to become acceptable we must be *renewed* in our minds, and that without *obedience* true renewal of heart cannot exist.

3. Mr. Newman does not contradict himself; Dr. Empie has misunderstood him. It does not appear that, in this instance at least, Mr. N. contradicts the Scriptures. The passage which Dr. E. quotes as evidence (John xvii. 17) will not bear him out. Dr. Stone interprets it in one way in order to suit his theory of the efficacy of the "TRUTH" in the first or preliminary act of sanctification; Dr. Empie, who equals, or rather excels Dr. Stone in his opposition to Mr. Newman, interprets it in an entirely different mode in order to suit his theory, (thus convicting both Dr. Stone and Mr. Newman of "heresy,") while, in the humble judgment of the present writer, the word "sanctify" in the passage quoted, had no relation whatever to sanctification in the more ordinary acceptation of that term, (*Churchman, Nov. 16.*) It may with propriety be rendered, "Consecrate them for truth."

My sheet, Mr. Editor, is nearly full. Another, perhaps, might be filled with strictures on Dr. E.'s paragraphs on Justification. But enough has been said to excite regret on the part of some of the doctor's friends that he should have spoken so unadvisedly with his lips. For one I do not doubt his zeal, his earnestness, his sincerity; and I submit my remarks with the full conviction (from a knowledge of his general character) that he will receive them in the same spirit with which they are respectfully offered. R. B. C.

January 10, 1845.

For the Churchman.

The Bishop of New York.

Mr. Editor,—The sentence recently passed on the Bishop of New York may certainly be ranked among the signs of these ominous times. The events of the last few years have brought us into the habit of looking upon the greatest errors of belief and anomalies of discipline with the coolness of those who think that, as offences *will* come, it is better on the whole to endure than to rebuke them.

For one, I rejoice to find the case of your bishop exciting so much interest. It is plainly to be seen that the end of that affair is not yet, and that it has roused up in the Church a spirit which claims that justice should be done without partiality and without the intrusion of personal resentments. I hope too, that, by and by, we shall have canons *enough* for the trial of delinquent clergymen; and that, after learning old laws and making new ones, the Church may obtain leisure to find out the art of putting them into practice, without exposing herself to the jeers of her foes, and calling forth the surprise of her own friends.

It is naturally expected that the administration of justice in the Church of God should be so perfect and unblemished, as to seem like an imitation of the judgments of Heaven's own court. Superior to any thing on earth in its solemn and unwavering impartiality,—its estimate of criminality,—its balancing of deliberate sin with circumstantial infirmity,—and its nice graduation of punishment to the quality of the offence,—it *should* exhibit to the world and to all secular courts a lofty specimen of unspotted fairness to the accused, and of righteous dealing to all parties concerned.

Now, in the trial of Bishop Onderdonk, our Right Rev. Fathers had a most favorable opportunity of proving to all men, that in such a spirit they *could* sit in judgment on the character of their brother, and in spite of any theological differences of sentiment, and personal or official variances, they (for the time being) could waive all, and in God's holy fear give their verdict free and clear of all foreign influences, under the full persuasion that they were then forming the judgment by which they themselves would be judged,—the measure in which they felt that God would hereafter mete to them.

But, sir, it seems rather strange that in a verdict on the question whether or not Bishop Onderdonk had committed acts affecting his *morality*, the vote stands nearly as if this had been forgotten, and the judgment taken on his *theology*. Those of the bishops who, like him, are supposed to possess a great reverence for the ancient Church in which discipline was very strict, are persuaded of the *innocence* of the accused; while the other bishops, some of whom hold the comfortable solifidian dogma, are resolved to pronounce him *guilty*. Now, Mr. Editor, whether this is right or wrong, others may say; but to me it seems to resemble a trial in an ordinary court, where, the prisoner being a Churchman, and the jury composed in great part of sectarians, they find the man guilty, as a thing of course, *not* because he has really committed murder, or treason, or any thing else, but because he does not think as favorably as *they* do about the Westminster Confession and the five points.

The sentence on Bishop Onderdonk is also *in itself* a singular specimen of uncertainty in the very point where not a doubt should rest, or a question be started. Who can tell what that sentence really is? It is called "*suspension;*" which, as a technical term, is well enough, for the sake of determining that it is not admonition nor deposition. It is also said to be "*suspension* from the office of a bishop in the Church of God, and from all the functions of the sacred ministry." And this is *all*. Not a syllable of detail or explanation is given. It is not said to be *perpetual*, except by construction or inference. No period at all is set. It may be for five minutes or five years; for an hour or for life. It is as if a man were sentenced to *imprisonment in general*, without any decision respecting the place, or the term, or whether he should be merely deprived of liberty, like Daniel O'Connell,—or kept in close confinement as a desperate convict,—or put to hard labor for the benefit of his muscles. Bishop Onderdonk is "suspended;" and this is all that *we* can glean from a judgment flowing from "the concentrated wisdom of the Bench of Bishops."

By the ancient canons a clergyman might be suspended from the *exercise of his official functions*, either temporarily, or for a course of years; or from *the enjoyment of his revenues;* or from *both together*. The sentence sometimes took away also the *title and dignity* of the offender; at other times it *did not*, but merely restrained him from officiating. Under a suspension the clergy were not, ordinarily, deprived of their rank and privilege at the holy Communion, but partook as usual with their brethren; but sometimes they were reduced to what was called the *Peregrina Communio*, or communion of strangers; that is, "they might neither officiate as clergymen in celebrating the Eucharist, nor any other part of their office; nor in some cases participate in the Eucharist for some time, till they had made satisfaction; but only be allowed a charitable subsistence out of the revenues of the Church, without any legal claim to a full proportion, till by a just penance they could regain their former office and station."* A bishop might also be sentenced to a suspension of his authority over a portion of his diocese; or his right of seniority in certain relations among his brethren might be taken away from him; or he might be suspended from communion with other Churches besides his own; or be thrust down into some inconsiderable diocese; or be made to take the lowest place among his brethren, at the sacrifice of his previous honorable standing;—such variety may there be in cases of "suspension."

Now, as there is, in the Office for the Consecration of a Bishop, some recognition of the authority of the "ancient canons,"—and as it would be very unbecoming to imagine that our spiritual rulers are otherwise than profoundly conversant with the discipline of the Catholic and Apostolic Church of which they are bishops, and with the whole scope and tenor of the Canon law, and with the judgments and precedents which are furnished so abundantly by ecclesiastical history, we cannot but be surprised that the sentence on Bishop Onderdonk should be so vague and indeterminate, as to leave both the bishop and the whole Church in darkness relative to the *time* which this suspension shall cover, and the *extent* to which it shall reach. In round terms, the accused is suspended "from the office of a bishop in the Church of God, and from all the functions of the sacred ministry."—Therefore, he may still hold his Professorship in the Seminary, the duties of that being no part of the Episcopate, or of "the sacred ministry." He may still be "*Mr. President*" in a Convention, if not "Right Rev. Father in God." He has not been suspended from the enjoyment of his revenues and "accustomed temporalities;" nor from the right to commune among those of his own order; nor does the sentence obliterate his title and dignity; nor thrust him from his right of seniority; nor reduce him to a place of honor below his juniors. It is "suspension from all the functions of the sacred ministry;" but the "*time how long,*" none can tell. The Primate's ink ran out before the judgment could all be penned. It is like a will without a signature, or a death-warrant without mention of the day of execution;—a sentence which falls to pieces from its own want of cohesion, and the fragments of which ought to be given to some keeper of relics for the amusement of posterity.

I write this, Mr. Editor, with all due reverence for the late Ecclesiastical Court; and yet as an expression of opinion such as the extreme vagueness of the sentence must naturally give rise to. It is a pity that while our General and Diocesan Canons contain more than enough about *clerical* discipline to lead the world to think that the morality of the whole body is very doubtful, there should be so little practical skill in *applying* the law, and in determining the *rate of delinquency* in an offender, or the just *amount and limits of punishment*. And it is also a pity that we have not a Canon which shall embody the righteous principle, (never lost sight of in other courts,) that the accused shall not be arraigned before men who are in any way hostile to him,—that no enemy shall be allowed to decide on his character,—no foe have the chance of casting a vote on his life. If justice cannot see her way in the house of God, where shall her path be "as the shining light?" And if the bishop has been thrown into a most unexampled position by an unguarded and certainly indefinite sentence,—if there be any reason to surmise that private feeling influenced even two or three only of his judges, let us wait the event, in the belief that such a judgment cannot be carried out, lest there be laid on the bishop more than is due, or the punishment be extended to a period for which there is no warrant or explicit authority.

W. S.

* Bingham VI., p. 471.

For the Churchman.

"The Times are out of Joint."

Dear Editor,—Our Church is under a cloud, and you and I deeply lament it, and so do many others. And the cloud I speak of is not that which the multitude, religious or irreligious, are gazing at, of some natural frailty here or there, whether truly alleged or not; for such follies, bad as they are, seldom compare in virulence with *spiritual* sins, wrath, strife, emulations, circumventions, a self deceived heart, or say, a conspiracy with one's own heart, whether in *serene* intermeddling with distant and dying troubles, or in the doubly cruel *exultation* in the incendiary pranks of an untameable sur-surplice: you theologians, I believe, regard the latter as always intrinsically worse than the former, even when these go on to crime; and they are easily subjected to discipline, which is never applied to the impalpable iniquities called spiritual, inasmuch as, from their nature, they cannot be legally proved, though their existence be as indubitable as that of the air we breathe, or the darkness we cannot see. What is worse, they must never be responsibly ascribed to any respectable person, because they may implicate the *motives* of parts of his conduct—as if any man of sense ever cared for the motives of an adversary—or,—as if any adversary of a decent measure of understanding ever cared what motives were ascribed to him—mere guess work, in any shape, and by either party. Motives, indeed! What on earth can be so cheaply arraigned? aye, and what on earth can be so *very* cheaply defended?

Now I attack no body's motives, as I know nothing about them; nor do I say that any body has sinned, even spiritually, as I cannot say that without an insight into the moving springs of his heart, even when spiritual sins are abundant somewhere; but I wish to offer a word or two concerning some facts.

Dear Editor,—The world says it is a fact, that in the late trial there were eleven to six for conviction; nor will the world ever believe otherwise; because it always walks by sight, not by truth; only that "willingly ignorant" fraction of the world excepted, who count the votes fourteen to six, and who thus walk neither by truth nor by sight, as if grand jurors had a voice, or the least weight, on the trial. Against both these miscalculations I affirm that the *real* ballot was six to six, and so there was *no* conviction. This may be seen by any who will look behind the miserable fog which half hides the proceedings, and they need not go far to do that. Eleven votes indeed! why, dear editor, five of them are good for nothing, mere numerals, like the tare in merchandise, which must be subtracted if you would find the honest net weight; or if the Church says she counts tare and all, so it must be; but let us rather hope that she will deal as fairly as the grocers of Fulton slip. I am no radical. I am not ignorant of the force, whether arithmetically or otherwise, of a majority of numbers, both upon the Church and upon a victim. But I know that God and man protest against false balances and deceitful weights. And I say—strike off the unfair weight, and rectify the balance, and the *true* vote will stand *six to six*. I have heard lawyers boast that for every wrong there is a remedy; if, in this case, there be none we must all bear it, but we have a right to "show our complaint."

Be pleased, dear Editor, to take a hearty and spiteful blow from my fist, and no apology. Next week, you are prosecuted for a libel on Elam Empty, Esq.; and, the week following, I am summoned as a juror in the case, and take my place in the jury-box. Well, what of that? I am not committed in the issue of "Empty *vs.* Editor," and it is universally known that I am the most impartial juror on the panel, though I did knock you, and tried my best to knock you down! And, to make short work of this argument, had not Bishops P. Chase, and Hopkins, and McIlvaine, dealt out a hard Episcopal blow a-piece to Bishop Onderdonk, of New York, in the Carey affair, when they took their seats as judges in the Trapier and Richmond affair? and had that grudge been healed? did the General Convention mollify it in the least? The common sense of the whole community is nauseated. And is the Church less so? the Church of our love and fond admiration. When she ordered her "several Bishops" to be notified, did she dream of the attendance of those who were prejudiced, whether in the particular case or not, certainly against the man accused? No, never. God forbid! She mourns over the abuse of her confidence by her highest officers, and the incaution which left the canon so loose that it could be abused. And whatever votes the canon may count, the Church, taken by surprise, counts not those three. And thus the ballot, so far expurgated, stands eight to six. The principle which works out this conclusion has its "Witness in heaven, and its record on high."

Now comes, dear Editor, a change in my little drama. I am no longer the self I just was, but another *persona*. I never gave you a blow, nor ever thought of doing it, but have always met you with soft breathings and agreeable smiles. Thus your friend, I am summoned as another juror in the case "Empty *vs.* Editor," and appear as such, remaining in the box while the witnesses of Squire Empty are examined, but leave it for some alarming news when yours are coming to the stand, and do not return till the lawyers have done with them, trusting that my fellow jurors will tell me all they said. So much for my fiction, doubly such, for it is but fiction to ascribe such doings to a civil court. And shall that which a secular tribunal would not tolerate be permitted in the seat of the judges of the Church? that which no lawyer in the land, not even the veriest pettifogger, would not denounce as corrupting the life-blood of justice? Dear Editor, I am "disquieting" your illustrious progenitor. Though no Saul, I am intruding on the spirit of another "Samuel." Venerable shade, when you wrote yourself "Connecticut and Rhode Island," did you imagine that Connecticut would do what has lately been done? Happy that you were no seer, or you would have left a testimony that now you cannot give, where "tears are wiped from off all faces."

So it is, however. And, deducting Bishop Brownell's vote from the eight, the ballot stands seven to six, a bare majority of the list, not yet entirely cleansed, going for condemnation.

One more change of the scenes. I am a junior member in the same profession with Elam Empty, Esq., and I am to succeed him when he dies or retires, giving him in the mean while such aid as a younger man may an older, so that for all professional interests, and such personal considerations as mingle with them, we are as nearly one as different identities permit. Thus interwoven together, I am a third juryman in the prosecution he brings against you. Yes, there I sit, all but Elam Empty himself with a different name, he the arraigner and I to be one of the authors of the verdict. So much for the vote of Assistant Bishop Johns against the man whom his principal, Bishop Meade, is prosecuting, and the objection is final in itself. But he is the Assistant Bishop of *Virginia*, of that paragon of ecclesiastical unity, that embodied unit of low churchmanship,—the unicorn diocese, having had for these fifteen years, like the natural unicorn, (the rhinoceros,) only one horn proper, with its diminished assistant horn behind it. Virginia one and indivisible. And shall this unique diocese be profaned by an outspreading cranial bifurcation, like that of a vulgar ox,—the big horn and the little horn pointing different ways,—the Diocesan prosecuting, and the coadjutor acquitting! Tell it not in Alexandria, publish it not in the "Southern Churchman." Truly, the vote of the coadjutor was almost as fated as absolute predestination could make it when the voice of the Diocesan was uttered. So again then goes the vote of Assistant Bishop Johns, and we take one from the last number, which was seven, and find only six for conviction.

SIX TO SIX, then! Just as I said! My problem has reached the Q. E. D. And nothing can overthrow or overcrow it that comes from "an honest and good heart,"—honest and good in principle.—Motives I leave to those who know any thing about them. The *true* vote stands six to six. And with six for conviction and six for acquittal there is no verdict. The six for acquittal are headed by Bishop Ives, the six for conviction are headed by Bishop Smith, and the lists stand thus in the order of seniority. (See Swords' Almanac.)

For Acquittal.	*For Conviction.*
B'ps Ives. (No. 1.)	B'ps Smith. (No. 1.)
Doane.	Polk.
Kemper.	Lee.
De Lancey.	Eastburn.
Gadsden.	Henshaw.
Whittingham.	Freeman.

"Hath no man condemned thee?"
"No man, Lord."
"Neither do I condemn thee: Go, and offend no more."

Beautiful record! and beautifully as unexpectedly again verified. May you and I be grateful, and every one in the Church and in the whole community who detests all abnormous proceedings in a court of the Most High God! We have found great things which we looked not for. No conviction. It is the Lord's doing, and it is marvellous in our eyes. "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." *Non nobis, Domine.*

Dear Editor, the Church will yet speak in this matter, and her voice will be in unison with our song of praise. Just now, indeed, she appears to be in captivity, and we have rather to take up a lamentation, *Super flumina*, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion,—we hanged our harps upon the willows in the midst thereof." But there is One "who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Nor will it be the first time the Church has been taught by her unforeseen deliverance that though "there are many devices in man's heart, nevertheless the counsel of the Lord, that shall stand."

APUD SALICES LYRA.

For the Churchman.

Mr. Editor,—The Episcopal Recorder of the 18th inst. gives one of the strongest proofs of a cool and unbiassed mind in a judge, that has ever fallen under my limited observation. One of the late Episcopal Court was so frank with the able and observing editor of that unequalled newspaper, as to say of one of the lady witnesses, "Sir, I would at any time *go to the death* in defence of that woman." The feeling appears to be a very natural one, as entertained at the moment, and a very strong one to endure for several days afterwards, and prompt so energetic and bold an utterance of it out of the walls of the court. At first, however, it seemed to me indicative of an unguarded mind, that a sentiment not (when superficially viewed) savoring much of impartiality should be cherished at all, and particularly that it should occupy so much space in the judge's heart as to burst forth in the presence of a personified newspaper. But I correct myself. The magistrate who was thus moved in behalf of a witness, was of course *more* so in behalf of the accused; for you know every judge is the special friend of those at his bar. After this witness was examined, and before the accused was convicted, this judge, I must believe, could have solemnly asseverated before God and the bench, "I would at any time go to the death in defence of that man!"

ARISTIDES.

For the Churchman.

Tracts for the Seasons.

NO. 1.

Mr. Editor,—The present period of the Church is an intermediate one between the joyful seasons of Christmas and Epiphany and the penitential and mournful one of Lent. The Church's selections of Holy Scripture appear designed, therefore, to call us off from the jubilant celebrations of the former to preparation for those appropriate to the latter. There is a verse in the third chapter of the first Epistle general of St. John, which comprises both the grateful subject of the Saviour's manifestation in the flesh, and *solemn warning* to man growing out of the *object* of that stoop of mercy. "For this purpose the Son of God was manifested that He might destroy the works of the devil."

By "the works of the devil," are obviously meant wicked works generally; for these are every where in Scripture ascribed to the influence of Satan over the hearts of men.

These works of the devil the Son of God was manifested that He might destroy.

Of this function of the Messiah we may take two views, one relating to the *past*, and the other to the *future*.

Pardon of past sin, and deliverance from the penalty incurred by it, can be had only through Jesus Christ. He was manifested in the flesh, and thus took our nature upon Him, that He might offer the great ATONING SACRIFICE, without which the extending of mercy, even to the penitent, would be inconsistent with God's perfect justice. By His sufferings and death Jesus paid the penalty of our transgressions. He was wounded for our sins, and bruised for our iniquities. The chastisement of our peace was upon Him. Therefore, by His stripes we may be healed. He tasted of death for every man, offering in His body that sacrifice which alone can take away sin. Thus we may be delivered from the sad consequences of our transgressions. Divine holiness and justice being satisfied by the all-sufficient atonement of Christ's sufferings and death, and divine mercy excited by His meritorious obedience, miserable sinners may be freely pardoned and fully justified. They may be released from the heavy penalty incurred by the works of the devil, and yet the sanctity of the divine law remain inviolate.

Let not these unspeakable blessings of the manifestation of the Son of God be offered in vain. They are *but offered*, and will be forced upon none. The Redeemer extends not to men unconditional mercy. He gives them no dispensation from their duties as men and Christians; but invests these duties with the sacred and important character of conditions of the salvation placed by Him within our reach. He lays upon us the momentous obligation of working out, through faith in Him, and by the grace which He imparts, our own salvation, and making our calling and election sure. He places these objects within our reach, gives us ability to attain to them, and bids us labor for them.

The function of the Redeemer now considered not only extends pardon for past sins, but also provides for the future exigencies of His faithful people. It imparts to them grace to resist the devil, promising that if they do so he will flee from them. Having, in His sufferings and death, obtained a glorious victory over the powers of darkness, and ascended into heaven, Christ thence imparts those gifts of the Holy Ghost which He has received as the reward of His mediation, and by which His people are enabled successfully to contend against the enemy, thus brought under the power of that strength which, infused into the hearts of all true believers, makes them successful as well as faithful soldiers under His banner.

It is not indeed perfect freedom from sin in this world which the Redeemer offers. The corruption of our nature is so deeply rooted that we cannot here expect to shake it off entirely. Failures and lapses are often found among the best of men. That radical fault of the nature of every man which is the sad consequence of its first apostacy, hinders us from deriving in this life the full benefit of the grace of Christ in destroying the works of the devil. The enemy may be kept at bay; his power may be crippled; the mastery may in the main be preserved over him; but he is still in lurking watchfulness; he knows our weak points; and ever and anon gives to the very best of men melancholy proof that he does so. Never till our mortal probation is at end, and the eternal crown of righteousness secured, can we be entirely safe, and entirely removed from danger. Still, with a Christian of no less eminence than the gifted apostle of the Gentiles, and even though the abundant grace of God towards us should equal the largeness of the measure with which *he* was blessed, we must take good heed lest we become cast-aways.

Such considerations should fill us all with the deepest humility and distrust of ourselves. They should check all boasting, whether from dependence on our own righteousness, or from the imagined peculiar extent towards *us* of the favors of divine grace. They should convince us of the necessity of incessant watchfulness, care, and labor, and of the awful hazard that we run if we suffer ourselves to become indifferent or remiss in the great work of our salvation. Christ, who is Lord both of grace and nature, is pleased to subject the dispensations of the former to some of the same general rules under which He has placed the latter. The influences of His Holy Spirit are imparted in proportion to the faith, diligence, and devotion, wherewith His people apply themselves to the constituted means and conditions of His grace. If they cherish and exercise this faith, diligence, and devotion, in the true spirit of the Gospel, and according to the measure of its requirement, their blessed reward, through Christ's merits, will be, the purifying and elevating of their affections, the lessening of their inclinations to sin, and the increase of their desires, and strengthening of their exertions after holiness; and so much the more in proportion to their constancy and fidelity. And although their total removal from guilt in this world is rendered morally impossible by the strong hold which the depravity of their nature has on their free agency, yet they will be going on unto perfection. Though the weakness of their nature may sometimes yield to the power of the adversary, yet if, in the true faith of the Gospel, they humble themselves in much contrition, and holy fasting and self-denial, and with renewed fidelity and diligence use the means of grace appointed in God's Church, they will not be utterly cast down; but still be enabled manfully to fight under Christ's banner against sin, the world, and the devil, and to fight with ultimate and glorious success. At the close of their probation, theirs will be the privilege conferred by the Lord their Strength and their Redeemer, of taking up the exalted strain in which Paul the aged celebrated the glorious triumphs of the grace of God *in him*—I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

B. T. O.

For the Churchman.

Dinner Parties.

Dear Sir,—A gentleman high in my esteem, residing near our town, is to be tried next month on a charge (false I believe) that will involve his reputation and entire fortune. As usual, I shall entertain the judges at my table during the court-week. Please inform me whether the good manners and delicate taste of your metropolis do not require that I should invite *him* to be of the party? especially as he is himself in the commission, and has often feasted the judges, these very ones, in former days, and they have been even more intimate with him than I. My wish is to do exactly the thing, so that nobody can say that I am ungenerous or ill-bred; the more so, as I doubt whether such an event will ever occur again. Ought I, in short, to invite them, if I may not invite him?

Yours with due respect,

MORIBUND EMBER.

The Churchman.

New York: Saturday, January 25, 1845.

☞ **The Churchman.**—Persons indebted to the Churchman, are requested to make immediate payment. Agents having funds in their hands will please remit to the Publisher without delay.

The Canon for the Trial of Bishops.

It is a mournful proof of the want of confidence in the late Ecclesiastical Court, that the record of its proceedings is looked for with an intense solicitude, probably a hundred fold more intense than that with which the verdict and sentence of the Court were expected. Men are not satisfied; the Court *may* be right; they will not deny that it is right; but they wish to see and judge for themselves, and form their own opinion of the guilt or innocence of Bishop Onderdonk.

This is a fact, and a very mortifying one. The decision of an Ecclesiastical Court ought to be respected, especially when it condemns. If an accused man is acquitted by a Court, he is not of course acquitted by the public. If the verdict be rendered by a jury, it is understood that the accused has the benefit of a doubt; and that a man morally guilty may escape for want of legal evidence to convict him. If the accused is tried by his peers, as in the army or navy, the judges are suspected of favoring their own order, so that the verdict of acquittal is often received by the public with distrust.—Rarely, however, is there pronounced a sentence of condemnation, in which the public mind is not prepared to acquiesce. And yet such is the verdict of the late Ecclesiastical Court. The numerous personal friends of Bishop Onderdonk are not in the least shaken from the confidence which they have ever reposed in him; while hundreds of others, as well as the public in general, seem to be in much greater suspense as to his guilt or innocence since the verdict of the Court than they were before.

We say that this is a mortifying fact, because it supposes a radical defect in our Canons. The final decision of the Church in a matter of this kind ought to command the acquiescence of all men. It ought to have such moral force as to lead and carry with it public opinion. There should not be even a pretext for men to say that the decision, the final decision of the Church, is the product of temporary excitement or of party proscription. The fact, for fact it is, that while the decision of the Court is received and conformed to with Christian submission, it has yet had no effect on Bishop Onderdonk's reputation, no other effect on his numerous friends than to attach them more closely to his person, and no other effect on the public than to throw them into a state of suspense, shows the existence of some radical defect in the provisions which the Church has made for securing the ends of justice.

We are not qualified to discuss this subject satisfactorily to ourselves; certainly not with that fullness which it deserves. But we hope not to be charged with presumption for propounding for the consideration of others a few queries which have been forced on us.

1. Ought not the right of presentment, on charges affecting moral character, to be vested exclusively in Diocesan Conventions, or in their Standing Committees? Every bishop must be best known in his own diocese; and although a whole diocese may be so carried away with some prevailing opinions, as to uphold an *heretical* bishop, it is hardly credible that the moral sense of a diocese should be so debased as to uphold a bishop of *immoral* life. The provision of the former Canon which authorizes presentment by three bishops was intended for possible cases of heresy.

2. Ought there not to be some provision which would impress the presenters with an adequate sense of their responsibility? Was not that a wise provision of ancient Canons which imposed on the accuser, if he failed, the same penalty which, if he did not fail to sustain his charge, would be imposed on the accused?

3. Ought conviction to be consequent on the vote of a majority of the Court? Considering the power and prevalence of party excitements, is not a two-thirds vote the *very least* necessary to ensure the ends of justice and to command the confidence of the Church?

4. If a two-thirds vote be no more than sufficient to ward off the effects of party prejudice, ought there not to be some provision which would shield the accused from the effects of personal pique and resentment? Ought a man be liable to be tried by judges some of whom he only cannot prove to have prejudged his case?

5. Is the theory that a bishop should be judged by his peers equitably and consistently carried out where regard is had only to orders in the formation of the Court? Should no regard be had to jurisdiction; none to the position and extent of dioceses; none to the number of clergy over whom a bishop presides? In the late trial if a bishop's decision is to be valued by the fact of consecration alone, the vote stands nearly two to one for conviction; if by the number of clergy over whom he presides, the vote (excluding the clergy of Virginia from the account, and including those of New York) is reversed in the same proportion and stands nearly two to one for acquittal.

6. May not the influences to which a judge is exposed by receiving contributions from rich and influential partisans opposed to the accused be such as are unpropitious to a righteous judgment; and ought not, therefore, bishops, while acting as judges, to be prohibited from soliciting and receiving gifts in the diocese of the accused, for charitable objects under their own direction and in their own dioceses?

7. Would it not be a wise and salutary provision that a Bishop who has been convicted and sentenced by an Ecclesiastical Court, and against the sentence of which no audible voice of remonstrance has ever been raised in his favor, should be disqualified, by such conviction and sentence, for sitting in judgment on a brother bishop? And would not such canonical disqualification be grateful to the Christian humility of the bishop so disqualified?

8. Ought not the rule founded in reason, enjoined in Holy Scripture, adopted into the Apostolical Canons, and thence into the code of the Universal Church, pervading the Canon Law, and acted on in the Spiritual Courts of England to the present day, which requires two witnesses in proof of every accusation, to be inserted in our Canons?

9. The former Canon for the trial of Bishops gave the accused the privilege of selecting his judges out of a number previously nominated; the present Canon, which was passed at the last General Convention, and of course has never been acted under except in the late trial, requires that all the Bishops within the territory of the United States shall be notified of the time and place for holding the Court, and that any number not less than seven assembling in compliance with the notice, shall constitute the Court. For what reasons the alteration was made we do not inquire. But we ask whether the Canon as it now stands do not afford scope for the worst of all possible intrigues? What is to prevent a collusion among the theological opponents of some distinguished Bishop, for procuring his arraignment on charges too trivial or by-gone to excite the apprehensions of his friends, and for assembling in order to his deposition on some pretext of justice, while his friends have unsuspiciously remained at home confidently expecting his acquittal?

10. As the Church requires a testimonial of good character for three years before consecration in order thereto, ought there not to be a statute of limitation forbidding charges to be brought on alleged offences of more than three years standing? Not to mention the many arguments for such a statute founded in reason and equity, there seems to be an inconsistency in consecrating a man on testimonials in one month, who may, consistently with the truth of the same testimonials, be deposed the next month.

Finally, ought there not to be a provision for at least two Courts of Judicature, so that the proceedings of a lower Court, if deemed unjust, may be revised and either reversed or confirmed by a higher? An appeal to Canterbury, to Moscow, or to Rome, is better than none; and men *will* think so unless satisfied that justice can be dispensed independently of local prejudices.

These queries are not intended to influence the minds of men on the question of the justice or injustice of the verdict of the late Court, a question not to be affected by any thing that we can say; but they rest for their justification simply on the fact that the justice of the verdict *is* a question which a large proportion of the Church and the public generally feel called upon to discuss and decide for themselves. One of the prerogatives of the Church is to guide and form the opinions of the world; but the result of the late Court, as matters now stand, and without waiting for future developments, is a proof that our Church does not enjoy the confidence necessary to that end; that she cannot obtain for her decisions the internal consent of her own members, and must submit to have her own decision arraigned and tried at the bar of the public opinion. We have been desirous to state fully the grounds of these questions lest they might be understood, in spite of previous disclaimers to the contrary, to indicate an intention to resist the sentence of the Court. We have no such intention. As far as depends on us the sentence shall be carried out, as it has been received, in the spirit of humble and Christian submission, though of course with a distinct conviction that there are duties to the Church higher than any which we owe to a human confederation. But we trust there is nothing in this temper inconsistent with an honest desire to learn wisdom from the errors of the past, and to provide every possible check against vicious legislation for the future.

Among the last of Mr. Carey's labors was the aid which he gave in decorating the church for Christmastide. His last sermon too was delivered on Christmas Eve, being Sunday, and his touching appeal to prepare a cradle in every heart for the Holy Child, it is hoped has not been forgotten by any of those who listened to him for the last time.—"On Sunday, March 17th, he was enabled to ride to church, and to join in the prayers of his loved people for his safe and prosperous voyage. After this grateful but most agitating service, he conversed for a few minutes with some of his anxious and still lingering flock, and, at the doors of the church, laid his attenuated hands upon the heads of some of the Sunday School children, for whom he cherished a most lively and affectionate concern." A cenotaph has been erected to his memory in the church, and around it, as part of the Christmas decoration for the present season, is placed the inscription "Blessed are the pure in heart for they shall see God."

We have thought it proper to state these circumstances, in order to enable the reader to understand the allusions in the following lines, than which we have seldom seen any more truthful and touching:

LINES

SUGGESTED BY A RECENT VISIT TO THE CHURCH OF THE ANNUNCIATION.

He trod again the sacred aisle, where he so oft had trod,
Robed in the snowy vestments of a minister of God.
Within those holy walls again the youthful deacon stands,
Again in deep and earnest prayer, he kneels with clasped hands;
Once more his feeble footsteps press the church's holy ground,
Once more he listens to the voice of worshippers around.
Once more,—it is his parting look,—'tis the last time that he
Shall press that consecrated ground—his grave is in the sea.
Surrounded by his youthful flock, the holy deacon stands,
And lays upon their silken hair his wan and wasted hands.
His gentle words of counsel fall upon each listening ear
In tones, that they may never hope again on earth to hear.
And glistening tears are falling fast as on his form they gaze,
For oh! they feel—too truly feel, that numbered are his days.
And now the bitter parting's o'er—the last farewell is said—
They look upon that face no more till seas give up their dead.

* * * * * * *

'Tis Christmas, holy Christmas, 'tis the Church's joyful time
Hailed with delight by Christian men, in every land and clime.
Again the temple's holy aisles with worshippers are trod
Humbly to seek communion with their Saviour and their God.
The church enrobed in living green, meets the enraptured eye,
Fit emblem of the Saviour's birth, the blest Nativity!
The vaulted roofs re-echo with the angel's song again,
"Glory to God on high—on earth peace and good will to men."
Again the voice of surpliced priests, ascends in fervent prayer,
But the young deacon's earnest tones are heard no longer there.
Again the youthful flock are grouped around the church's door,
But the slight and fragile form is seen among that band no more.
Hushed is the gentle voice that breathed his blessing on each head;
The sculptured marble shadows forth the virtues of the dead:
But the disembodied spirit to its heavenly home has soared,
And willing hands and loving hearts the holy text record
O'er the fair monument of him, who sorrow's path had trod,
That "Blessed are the pure in heart for they shall see their God."
G. W.

We have been pleased to see a disposition evinced by several of the secular papers to enter on a candid and dispassionate examination of the forthcoming record of the trial. Without at present adverting to the views which have been expressed in relation to the witnesses and their testimony, we ask attention to the following extract from the EVENING MIRROR, of January 11th:—

A republic has fewer faults than a monarchy, we well believe—but it *has its faults*, and the one which has always struck us as the least endurable is the ease—nay, the *zeal*—with which *the goodness and greatness, longest in building up, is prostrated in the dust, at the first careless accusation!* The republican distinction between Eminence and Obscurity is, that the former, when accused, is believed guilty till proved to be innocent, while the latter is believed innocent till proved to be guilty. Shakspeare's apostrophe—

"Oh mediocrity!
Thou priceless jewel only mean men have
But cannot value!"—

should be written up in letters of gold in a republic—*a warning against distinction*, to be read by all seekers after happiness. Whether it is intrinsically republican to hate "great possessions" of character or money, or whether, in the comparative youth of our country, this feature of savage life still remains prominent, we are not political economist enough to know; but, reverence for hard won and long-worn distinction, and willingness to side with it when accused, are high marks of civilization, of which, (we trust in human nature!) a self governed republic may yet be proved capable; and, IN HONOR OF THESE PRINCIPLES (till we should have read the particulars of a trial suspected to be sectarian) *we took stand between Bishop Onderdonk and his accusers.*

Notices of Books.

THE LIFE AND CORRESPONDENCE OF THOMAS ARNOLD, D. D., *late Head-Master of Rugby School. By* A. P. STANLEY, M. A., *Fellow and Tutor of University College, Oxford.* New York: D. Appleton & Co.

We are glad to see a neat reprint of this valuable biography. Dr. Arnold was one who unquestionably exerted a great influence on the English mind in all its varieties. A ripe scholar—we might say *the* ripe scholar of England, an eminently successful historian, and more than all, the reforming and informing spirit of public school education, he surely may be considered to have been in a position for stamping his impress on many of the learned, the ardent and ingenuous, who will soon be leaders in his country's Church as well as State. Not that we would accept Dr. Arnold's religious teachings as they are, for we distrust any and all that neglect the influence of the living and life-bringing Church, but we wish that even among those who profess a better system, there were always found the earnestness, the careful conscientiousness, and the determination in short, to *do* what they feel to be right, rather than be satisfied with talking about it. Dr. Arnold's patient labors in Rugby school are a better proof of his reliance on his system than the most labored and violent controversial defence would have been. And it is to such a spirit so manifested that the promise belongs of being led into *all* truth.

But we are leaving unnoticed the work with which we began; and besides we have no desire to enter at present into Dr. Arnold's religious views. We prefer showing him where he was most loved, and will be by all who choose to study this most truthful character. Here is a faint notion of the intercourse between him and his boys:—

As on the one hand, his interest and sympathy with the boys far exceeded any direct manifestation of it towards them, so, on the other hand, the impression which he produced upon them was derived, not so much from any immediate intercourse or conversation with him, as from the general influence of his whole character, displayed consistently whenever he appeared before them. This influence, with its consequent effects, was gradually on the crease during the whole of his stay. From the earliest period, indeed, the boys were conscious of something, unlike what they had been taught to imagine of a schoolmaster, and by many, a lasting regard was contracted for him; but it was not till he had been in his post some years, that there arose that close bond of union which characterized his relation to his elder pupils; and it was again, not till later still that this feeling extended itself, more or less, through the mass of the school, so that, in the higher forms at least, it became the fashion (so to speak) to think and talk of him with pride and affection.

The liveliness and simplicity of his whole behavior must always have divested his earnestness of any appearance of moroseness and affectation. "He calls us *fellows*," was the astonished expression of the boys when, soon after his first coming, they heard him speak of them by the familiar name in use amongst themselves; and in his later years, they observed with pleasure the unaffected interest with which, in the long autumn afternoons, he would stand in the school-field and watch the issue of their favorite games of football. But his ascendency was, generally speaking, not gained, at least in the first instance, by the effect of his outward manner. There was a shortness, at times, something of an awkwardness, in his address, occasioned partly by his natural shyness, partly by his dislike of wasting words on trivial occasions, which to boys must have been often repulsive rather than conciliating; something also of extreme severity in his voice and countenance, beyond what he was himself at all aware of. With the very little boys, indeed, his manner partook of that playful kindness and tenderness, which always marked his intercourse with children; in examining them in the lower forms, he would sometimes take them on his knee, and go through picture-books of the Bible or of English History, covering the text of the narrative with his hand, and making them explain to him the subject of the several prints. But, in those above this early age, and yet below the rank in the school which brought them into closer contact with him, the sternness of his character was the first thing that impressed them. In many, no doubt, this feeling was one of mere dread, which, if not subsequently removed or modified, only served to repel those who felt it, to a greater distance from him. But in many also, this was, even in the earlier period of their stay, mingled with an involuntary and, perhaps, an unconscious respect inspired by the sense of the manliness and straightforwardness of his dealings, and still more, by the sense of the general force of his moral character; by the belief (to use the words of different pupils) in his "extraordinary knack, for I can call it nothing else, of showing that his object in punishing or reproving, was not his own good or pleasure, but that of the boy,"—"in a truthfulness—an εἰλικρίνεια—a sort of moral transparency;" in the fixedness of his purpose, and "the searchingness of his practical insight into boys," by a consciousness, almost amounting to solemnity, that "when his eye was upon you, he looked into your inmost heart;" that there was something in his very tone and outward aspect, before which any thing low, or false, or cruel, instinctively quailed and cowered.

And the defect of occasional over-hastiness and vehemence of expression, which during the earlier period of his stay at times involved him in some trouble, did not materially interfere with their general notion of his character. However mistaken it might be in the individual case, it was evident to those who took any thought about it, that that ashy paleness and that awful frown were almost always the expression not of personal resentment, but of deep, ineffable scorn and indignation at the sight of vice and sin; and it was not without its effect to observe, that it was a fault against which he himself was constantly on the watch—and which, in fact, was in later years so nearly subdued, that none of those who had only known him during that time can recall the instance of it during their stay.

The following from his correspondence we commend to the enforcers of uniformity; perhaps they will hear Dr. Arnold at least. He certainly is in advance of No. 90, and may reconcile some of our friends to a different view of its principles:—

δ.

TO SIR T. S. PASLEY, BART.

Fox How, Sept. 23, 1841.

. . . The first Protestant Bishop of Jerusalem is to be consecrated at Lambeth next Wednesday. He is to be the legal protector of all Protestants of every denomination towards the Turkish government, and he is to ordain Prussian clergymen on their signing the Augsburgh Confession and adopting the Prussian Liturgy, and Englishmen on their subscribing to our Articles and Liturgy. Thus the idea of my Church Reform pamphlet, which was so ridiculed and so condemned, is now carried into practice by the Archbishop of Canterbury himself. For the Protestant Church of Jerusalem will comprehend persons using different Liturgies, and subscribing different articles of Faith; and it will sanction these differences, and hold both parties to be equally its members. Yet it was thought ridiculous in me to conceive that a national Church might include persons using a different ritual and subscribing different articles. Of course it is a grave question what degrees of difference are compatible with the bond of Church Union; but the Archbishop of Canterbury has declared in the plainest language, that some differences are compatible with it, and this is the great principle which I contended for.

ST. IGNATIUS AND HIS FIRST COMPANIONS, by C. C. PISE, D.D. New York: Dunigan.

In a well printed duodecimo Dr. Pise has here produced the lives of those *monstra honenda*, those *terribiles visu formæ* to Protestant eyes, the founders of the "Society of JESUS." To those who, having no foundation of their own, live in fear of the Jesuits now, we might only add consternation by seeming to recommend the work, while to our own Church it can only be useful by way of example of life and instruction of manners. E. g, to missionaries, the expedition of Xavier to India may furnish some hints, though, to be sure, the poverty of the outfit there would hardly allow such sanguine anticipations of success as are excited by our more extensive preparations. By the way Xavier is said to have landed on Chinese soil, and his successors to have founded many Churches in that country. Can this be reconciled with the thankfulness not long since expressed that "British valor had prepared the way for the Gospel's entering that hitherto inaccessible region?"

A comparison of this work with certain articles on the same subject in various secular reviews, would surely furnish a careful inquirer with a *via media* at once safe and attractive. We say attractive, for Dr. Pise has invested the subjects treated of with a small portion at least of that poetical garb which marked a former work. Indeed, the opening of St. Ignatius made us very uncertain whether what would follow could have any connection with any *Acta Sanctorum*. The "breath of the solitude's breeze" in which sat "that wondrous stranger," "with his dark gray eyes" and "his aquiline nose," while "the dusk of the evening wreathed its sombre twilight," we venture to say has no parallel in any hagiologist save the Listener. But what could be hoped when the very dedication introduces us to "the first Nine," which, when read in connection with our author, must refer to the Muses?

δ.

DISCOURSE ON THE RESTORATION OF THE JEWS. By M. M. NOAH.

We have been edified by the following piece of information which winds up Mr. Noah's preface: "When Church and State are not united there is no barrier that separates religious sects, and all are alike free, liberal and tolerant." As to the discourse, the favor with which it has been received is the best evidence of its meeting the public sympathies. The prophetical expositions we hand over to those who are more skilled than ourselves in the science of unfulfilled prophecy.

δ.

HISTORY OF GREECE, by CONNOP THIRLWALL, *Bishop of St. David's*. No. 5. Harper & Brothers, New York.

Though preferring Mitford for the period here treated of, we are heartily glad that such standard histories are finding their way among us. Three more numbers will complete the present work.

δ.

General Theological Seminary.

Public attention has been called through the newspapers to certain late proceedings of the Faculty of the General Theological Seminary; but as no authorized account of them has been given, we have not the grounds on which to rest an opinion concerning them. The fact within our own knowledge is that two candidates, one from this diocese and the other from Delaware, lately members of the Institution, have had their connection with it dissolved by the action of the Faculty; and the subjoined letter of Mr. McVickar, which he reluctantly consented to publish, informs that a third, having been admonished, has left the Institution of his own accord:—

Columbia College, Jan. 20, 1845.

TO THE DEAN AND FACULTY OF THE GENERAL THEOLOGICAL SEMINARY.

Gentlemen,—When called before your Board on the late investigation into the doctrinal opinions of the students, it will be remembered that I then declined to state the sense in which I had used expressions deemed erroneous by you but sanctioned by established divines of our Church, so long as you sat as my criminal judges, but added that I was ready, on any proper occasion, to make to you individually the explanation desired;—such explanation I have now made, both heretofore to my Bishop, and more recently to the Professor who preferred charges against me, both of whom gave me reason to think that they were satisfied; and having done so, and having also informed my Diocesan of my intention, I withdraw from the Institution, hereby resigning my room and other privileges as a member of the Senior Class and student in the Seminary; and this act of separation I feel called on to make for the following reasons:—

First. Because of the disregard shown in the progress of the investigation to the rights of Candidates for orders, and the injury accruing to all candidates now or hereafter to be in the Seminary if one of their number neglect to maintain his statutory and canonical privileges, or allow to pass unnoticed any violent infringement of them.

Secondly. Because by remaining I should appear to acquiesce in the justice of the sentence of "admonition" passed upon me by the Faculty, and thereby virtually acknowledge to you and to all who take an interest in the affairs of the Seminary that I had endeavored to injure an institution whose best interests have ever been dear to me, or had acted in some other dishonorable and unworthy manner corresponding to such reproof.

I had not supposed that the following concession which I made to the Faculty, "That if I had injured the Seminary by any expressions of mine I must have been faulty in my use of language—ambiguous, or without sufficient explanations, or rashly spoken in the presence of persons not familiar with the subject of conversation, and if such had been the case, I was grieved at it and would be more careful in the future," would have been turned into a confession of Guilt.

I did not expect to have suffered the Academic disgrace you have seen fit to inflict upon me for speaking of the Papacy in a manner sanctioned by Thorndike, Bramhall, Hammond, and other standard divines; or for recommending to a student who asked my opinion, the reading of Thomas Aquinas, one of the schoolmen, the study of whom as a class is advised by Herbert in his Country Parson (a work approved by the House of Bishops) and which advice is quoted with approbation in the text book on Preaching now used in the Seminary.

Thirdly. Because the grounds which the Faculty took in the before mentioned investigation have so far deprived me of my reasonable liberty of opinion and freedom of discussion, under which alone the human mind can beneficially advance, and which our Church undoubtedly allows to all, that I feel compelled, from regard to my own proficiency in knowledge and wisdom, to leave an institution where this is denied me. In this I refer, as you cannot but be aware, to the circumstance that while the Faculty conceded that they possessed no authority to determine the Doctrine, Discipline, and Worship of the Church, they still did determine what an infringement of them was, by branding a certain class of theological opinions within the Church as injurious to the Seminary, and thus, by a private construction, brought the Doctrines of the Church under the discipline of the police department of the Seminary.

The last point which has influenced me in this step to which I shall refer, is the means adopted by the Faculty to obtain evidence, and the sanction which, however unintentionally, I cannot help but think they have given to the school boy vices of cunning, tale bearing and informing, not only by becoming the recipients but by allowing such to pass without open rebuke, and by demanding of students, in forgetfulness of what the law of Christian courtesy requires, to break the inviolability of private intercourse, and to lay before them every private conversation, casual remark, every act or petty circumstance, it matters not how long passed, which might fasten suspicion upon a fellow student. This last circumstance I must confess has had no small weight in influencing my determination; not that I fear becoming a victim to it, but lest by remaining I should come to think that a tale bearer and an informer were not dishonorable characters.

These reasons, as well as the uncertainty and annoyance arising from subjection to a power punishing transgression of bounds, themselves uncertain, and narrower than the Church allows; and the natural inference of feebleness and want of value in a course of instruction which uses an arm of power instead of the persuasions of reason, to expel what is deemed erroneous; not to mention the plain departure from equity in holding students amenable for crude expressions while in the course of forming their opinions, as well as a sense of the deep injustice done in the case of others who have met with harsher treatment than myself, have led me to the step I have taken.

Trusting that during the whole course of these difficulties I have in nothing marred God's plans by my shortsightedness, I remain, gentlemen,

Your humble and obedient servant,
HENRY MCVICKAR.

For the Churchman.

REV. AND DEAR SIR,—Will you allow a constant reader of your paper to offer a brief notice (I hope it is not too late) of one whose decease was some time since recorded in your columns? I allude to Miss JANE VIOLETTA CAMPBELL with whom it was, for many years, my privilege to be acquainted. A devotion seldom equalled, and more seldom, if ever, surpassed, binding her to the retirement of an invalid sister withdrew her from society and limited the knowledge of her excellence to the few friends of her seclusion. And yet she was one whose playful wit, lively imagination and colloquial powers fitted her to adorn society. Your columns, Sir, if I mistake not, have given evidence that her pen was occasionally employed in making her endowments available to the amusement and instruction of others. But the mention of this reminds me that it is with her religious character that I should now be chiefly concerned. Educated in the principles of her maternal grandfather, Bishop Seabury, the first American Bishop, her attachment to the Church was strengthened by the inquiry and reflection of maturer life. She was for many years a communicant in the Church, and consistently sustained her Christian profession by the exemplary deportment of her private life. The sacred volume and the beloved ritual of the Church were the cherished companions of her last days, which were spent in fortitude and resignation to the divine will. The scene of her death bed has been described to me as deeply affecting; but I will not dwell on it farther than to say that she was sustained in this trying hour by an affiance on the merits of her Saviour, and left to her friends the best consolations that could reconcile them to their bereavement; rather let me say to their temporary separation from one whom they hope to meet in a better world.

T.

For the Churchman.

DIED—In Addison, Vt., on the 4th inst., Mrs. LAURA B., wife of Rev. Henry M. Davis, of Vergennes, and daughter of Arzah Crane, Esq., of Addison, in the 30th year of her age.

The character of this departed servant of Christ requires no eulogy to commend it to the memory of the living. Those who knew her, will not soon forget its strongly marked but amiable and Christian features. To these, her numerous friends and acquaintances, it will prove a source of consolation to learn, that she passed through her last, long sickness and met death with the same meek composure and well established faith that she ever exhibited in her walk in life. The graceful amiability, the deeply rooted principle and the virtuous activity, that crowned her brief career of health and usefulness, though noticed by all who became acquainted with her, were not more remarkable than were the indications of the Divine presence and mercy and the developments of a confirmed and sanctified character, which radiated from her death bed and spread a holy influence around the crumbling tabernacle of her spirit, as it was about to wing its flight to *the paradise of* GOD. All who came within the circle of that death bed scene, could not but feel that awe inspiring influence. GOD THE SPIRIT was certainly there, sustaining the soul of His suffering saint, against the terrors of dissolution, the wiles of her spiritual enemy, and the increasing infirmities of sinking humanity. JESUS, her most merciful SAVIOUR did not forsake her in her last extremity, but enabled her to end an upright, holy life, by a triumphantly happy and peaceful death; and to leave to her family, the rich legacy of her good example, to induce them to a course of Christian faithfulness, that with her, they may be partakers of the Redeemer's everlasting kingdom. "BLESSED are the dead who die in THE LORD."

DIED—In Huntsville, Ala., on Sunday, 5th inst., of spasmodic croup, SAMUEL ROOSEVELT, the youngest child of Rev. F. H. L. Laird, aged 19 months and nine days. In the evening before, he was sprightly as usual; in the morning, after six hours of alarming illness, "he was not, for God took him." Death is at all times a dreadful calamity to the bereaved, but how greatly is the sorrow of the Christian parent softened by the reflection, that the child has been taken, ere a single sinful act or thought has sullied the purity of its spirit, to realms of light and life and love—particularly, when it has been brought, by holy baptism, into covenant relation with the Crucified One. Such may be the consoling thoughts attending the present afflicting dispensation; for the Good Shepherd has, in mercy, taken the little innocent hence, to become a lamb in His heavenly flock.—*Huntsville Democrat.*

Clerical Changes.

The Rev. N. O. Preston has removed from the Diocese of Vermont to that of Louisiana, La., requests his letters and papers addressed to him at New Orleans.

The Rev. Emery M. Porter, late of the Diocese of Connecticut, has accepted a call to the charge of Christ Church, Lonsdale, R. I.

DIOCESE OF VIRGINIA.—At a meeting of the Standing Committee of the Diocese on the 4th inst., the Rev. Leonidas L. Smith, Deacon, was recommended to the Bishop for Priests' Orders; and William McGuire, Robert Addison Cobbs, Francis M. Whittle, Charles West Thompson, and Edmund T. Perkins were recommended to the Bishop as candidates for Orders.

DIOCESE OF NEW HAMPSHIRE.—The Right Rev. Bishop Chase made his first visitation at St. Paul's Church, Concord, N. H., on Friday, January 10, and preached in the afternoon and evening, at which time nine persons received the rite of confirmation. Before the time appointed for the evening service, the church was well filled. The address of our beloved Bishop to the persons confirmed was of a very interesting nature, and listened to with deep feeling and marked attention. The persons that received the rite were adults, some of whom had received the communion, and the others, candidates for the holy communion. The services throughout were of a highly interesting character, and we trust will long be remembered by those present.—*Cor. of Ch. Wit.*

"SUNDAY AFTERNOONS AT HOME," *by the author of the "Listener."* (Seely.) The "Listener" has quite won our hearts by this little book—one of the class of "sweet" books. And a sweet dear little book it is; a perfect love. We give a sample:—

"I once made a visit to an aged saint, up three pair of stairs, in the neighborhood of Rathbone-place. She was sick and past work, and living upon an allowance from the Aged Pilgrim's Society, and other doles of charity. I found her at dinner on a mess of turnip-greens. There was no snow-white damask on the table, but it was well scoured; the greens had not had time to cool, between the fire and the clean white plate, to which, without rising, she neatly and carefully transferred them, assuring me she understood cooking very well. She told me turnip-tops were very dear in London; they used to be cheap in the country where she lived when she was young; and she had been very fond of them; so, having money that day, she thought she would treat herself for once to a good dinner. 'And very fine they are,' she added, with a look of exultation as she proceeded with her feast—'Nobody need have a better dinner—they only want a little pepper; but then,' she added, with a complacent smile, 'we cannot have every thing.'—'We cannot have every thing' I repeated to myself, as I returned to an abundant home. Where is there another dinner eaten this day in London with a relish so true—a taste so gratified—a heart so contented and sufficed. Amid the discontentments and complainings of a luxurious world, which nothing can silence, and nothing put to shame, *how often have I thought since of the turnip-tops and pepper, the saintly pilgrim's 'every thing.'*"—Pp. 258—260.—*London Christian Remembrancer.*

A CATECHISM *to be taught orally to those who cannot read.* By the Right Reverend Levi Silliman Ives, D. D., Bishop of North Carolina. New York, 1845, Stanford & Swords; 24mo., pp. 57.

There is something very beautiful and touching in a learned and distinguished Bishop's so "condescending to men of low estate," as to apply his time and talents to the preparation of a work expressly intended for the religious instruction of the slave population of his diocese. A true successor of the Apostles, Bishop Ives "watches for *their* souls" also, as no less the purchase of the Redeemer's blood than those of the rich and noble; and for no production of his gifted pen do we more honor him than for this humble, yet most admirable Catechism. We learn from a prefatory note, that it "was the result of a winter's visit to one of our large southern plantations, and was adopted by the writer, in a course of actual experiment, to the capacity of *colored* children from *four* to *twelve* years of age; and hence received its peculiar character, in respect to thought and illustration. After frequent solicitation from those who have used it in manuscript, the writer consents to its publication, in the hope that, by the blessing of God, it may be found useful in imparting 'the truth as it is in Jesus' to all who cannot read."—*Banner of the Cross.*

Dr. Hawkes, formerly of St. Thomas's Church, in this city, has accepted a call from the Vestry of Christ Church, New Orleans.—*Express.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Henry st., 3 doors from State.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

To Correspondents.

"H. M. M.," "Y.," "Equity," "W. A.," (two numbers) and "E. H." are received.

Married.

In Philadelphia, on the 16th inst., by the Rev. Dr. Tyng, the Rev. SAMUEL HAZLEHURST to REBECCA, daughter of the late S. W. Fisher, Esq., of that city.

Calendar.

January.

25. The Conversion of St. Paul.
26. Sexigesima Sunday.

February.

2. Quinquagesima Sunday, and the Purification of St. Mary the Virgin.
5. The First Day of Lent, commonly called ASH-WEDNESDAY.
9. First Sunday in Lent.
12. } Ember Days.
14. }
15. }
16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

Notices.

☞ The Rev. THOMAS H. TAYLOR, D. D., Rector of Grace Church, will deliver a Sermon to the YOUNG, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7 o'clock. Jan. 25.

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday Evening. Service to commence at half past 7 o'clock.

SUNDAY, JANUARY 26.—Sermon by Rev. CHARLES D. JACKSON, of Rossville, Staten Island. Jan. 25.

☞ A few lectures on MARRIAGE will be delivered in English, in the French Church *Du Saint Sauveur*, corner of Nassau street and Park Row, on Sunday evenings, by Rev. C. H. WILLIAMSON, Rector of the same, beginning on Sunday 26th inst. Services to commence at 7 o'clock. All are respectfully invited to attend. Jan. 25.

CHURCH OF THE REDEMPTION, Sixth street, near the Second Avenue.—The Rev. JOHN M. FORBES will preach in this church on Sunday evening next. Service to begin at 7½ o'clock. Jan. 25.

ST. PAUL'S COLLEGE.—T. G. BARTON, Esq. has returned to St. Paul's College, and entered upon his duties as Vice-Rector. Jan. 25.

THE POOR.—The inclemency of the season and the want of employment increase the demands upon Christian benevolence, and a little seasonable relief may often prevent great misery. The subscriber would thankfully receive any donations for this object,

C. F. CRUSE, Rector of St. Simon's
Jan. 25. Church, No. 21 First Avenue.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Jan. 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Jan. 1845. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 15th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From Ch of the Messiah, Glens Falls, and Zion ch, Sandy Hill, N Y, $7; Sunday school of the Ch of the Ascension, for slaves at the South, $20; Arkansas, $10; general mission, $10; Illinois, $10; Kentucky, $10—$60—(the rest being trust funds;) S S of St Stephen's ch, Harrisburgh, Pa, $5; S S of St Paul's ch, Cincinnati, O, half, $5; St Paul's ch, Wickford, R I, half, $5 25; S S of the same, half, $1 75; a lady of the same, for the West, $1; St Paul's ch, Lower Sandusky, Ohio, $2 25; All Saints' parish, Frederick, Md, per Rev J Peterkin, $33; S S of Trinity ch, Branford, Ct, half, 74 cts; Grace ch, Saybrook, Ct, $5; Hungar's parish, Northampton co, Va, per W G Smith, Esq, part, $30; Miss W Doddridge, Circleville, Ohio, $1 75; Christ ch, Gardiner, Me, half, $42 12; Church of the Ascension, New York, half, $332 65; special, for Domestic Missions, $103; through J Loney, Esq, R A in Baltimore, St Bartholomew's parish, Montgomery co, Md, $29 66; St Stephen's ch, Baltimore, $5 31; St Timothy's ch, Baltimore co, in answer to the appeal, $9 62; St John's parish, Prince George's and Clark's co's, Md, half, $34 85; St James's parish, Baltimore co, $10; St Matthew's and St Mark's ch, Prince George's co, half, $25 81; Emmanuel parish, Alleghany co, half, $9 79; All Hallow's parish, do, do, half, $5; St John's ch, Washington, half, $16 78; Christ ch, Washington parish, half, $20; St John's ch, Havre de Grase, half, $4 67; St John's parish, Prince George's co, $7; Dorchester parish, half, $2 30; St Thomas's ch, Hancock, half, $13 33; St Andrew's ch, Clear Spring, half, $5; Queen Anne parish, Prince George's co, half, $31 99; St Paul's ch, 2d day of Convention, half, $11 16; 3d day, do, do, $6 12; St Michael's parish, Talbot co, half, $30; Severn ch, do, do, half, $3 92; St Paul's parish, Prince George's co, $12 27; St John's ch, Ellicott's Mills, $7; Spring Hill parish, Somerset co, half, $5; Holy Trinity parish, Carroll co, $10; Ascension ch, do, do, $10; Christ ch, Mount Savage, $2 62; St Thomas's parish, Hancock, half, $8 33; All Hallow's parish, Hancock co, $5; St John's ch, Ellicott's Mills, $12; St Matthew's and St Mark's ch, Prince George's co, $43 50; Emmanuel parish, Cumberland, half, $4 69—total, $396 72; Christ ch, Cooperstown, N Y, $12 18; Christ ch, Greensburgh parish, $3. Total, $1047 41.

THOMAS N. STANFORD, Treasurer,
January 22, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 15th inst, has received the following sums:

From S S of St Stephen's ch, Harrisburgh, Pa, additional, for support of a boy in Africa, $15; offerings of St John's ch, Stamford, Ct, half, $7 18; W H Elphinstone, $5; St Peter's ch, Morristown, N J, $12 50; St Paul's ch, Wickford, R I, $5 25; S school, do, do, $1 75; S S St Paul's ch, Cincinnati, $5; Ch of the Messiah, Glen's Falls, and Zion ch, Sandy Hill, per Rev J A Spooner, rector, $7; Christ ch, Norwich, Ct, per Rev Mr Morgan, $37; do, do, from two communicants, $10—$47; collection at Ch of the Ascension, for China, $45; Africa, $50; Greece, $25; foreign, special, $124; general collection, half, $332 65—$576 65; W H, Zanesville, O, $3; S S St Paul's ch, Louisville, Ky, for support of William Jackson, Africa, $20; a member of do, $5—$25; family mite box, N Y, $3 48; ——, $82 12; per Rev M T C Wing, Gambier, O, from Miss N Doddridge, Circleville, O, $1 75; M T Woodward, Brunswick, for Africa, $2 75; little children, do, 75 cts—$5 25; Christmas S S collection, Branford, Ct, half, 74 cts; Huntington parish, Northampton co, Va, part, $20; through C C Trowbridge, R A, Detroit, Mich, half, contribution, S S St Paul's ch, Detroit, for 1844, $11; Trinity ch, Portsmouth, Ct, for Africa, 50 cts. Total, $833 42.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 22, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Collection in St Paul's chapel, Rev Dr Berrian, $102 40; collection in St John's chapel, Rev Dr Wainwright, $124 37.

Annual subscribers.—Mrs D Baker, $2; Mrs Eliza A Hotchkiss, New Haven, $2; Adam Treadwell, $2; Samuel G Raymond, $2; William Kemble, $2; Mrs E Rhinelander Underhill, $3; Mr P R Underhill, $5. John Noble, donation, $5. Total amount, $249 77.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 22, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Adam Treadwell, a donation, $5.

Annual subscribers.—Mrs D Baker, $1; Mrs Eliza A Hotchkiss, New Haven, $1; Samuel G Raymond, $1. John Noble, donation, $5. Total amount, $13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 22, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 15th inst., the following contributions, viz:—

From St Luke's ch, New York, Rev J M Forbes, rector, $150; John Noble, Esq, donation, $10. Total amount, $160.

C. N. S. ROWLAND, Treasurer,
Jan. 22, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 15th inst, viz:—

From Zion ch, Sandy Hill, and Church of the Messiah, Glen's Falls, Rev J A Spooner, rector, $7; St Luke's church, New York, Rev J M Forbes, rector, $52 32; St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $78 25. Total amount, $137 57.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 22, 1845. 55 Water street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The Treasurer respectfully acknowledges the receipt of the following sums, being the only contributions received since the meeting of the Convention, in aid of the Education Fund:

From Calvary ch, Rev L Southard, rector, $15; St Luke's ch, Rev J M Forbes, rector, $50. Total amount, $65.

JAMES F. DE PEYSTER, Treasurer,
New York, Jan. 22, 1845. 51 South-st.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

Per Mr S S Wilcox, by a friend, from Mrs C L S, $50.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.
Jan. 22, 1845.

The undersigned acknowledges the recept of $30, for the poor, by the hands of S S Wilcox, from Mrs C L S, per John D Wolfe, Esq. C. F. CRUSE,
Rector of St. Simon's Church, 21 First Avenue.
Further donations for the same object will be thankfully received. Jan. 22, 1845.

BISHOP ONDERDONK'S STATEMENT.—A Statement of Facts and Circumstances connected with the recent Trial of the Bishop of New York. The above Statement will be issued simultaneously with the Report of the Trial, now being published by D. Appleton & Co. Orders from Agents and Booksellers should be sent in immediately. Price 12½ cts.
HENRY M. ONDERDONK,
Jan. 25—1t Publisher, 25 John st.

BISHOP ONDERDONK'S TRIAL, and also his own Statement. The Subscriber begs leave to inform his customers and friends, that he shall be prepared to supply them with both of the above pamphlets as soon as published. Orders sent will be promptly attended to. J. A. SPARKS,
Jan. 25. 161 Fulton street, opposite St. Paul's.

JUST PUBLISHED, in cheap Tract form, a SERMON, by the Rev. Dr. SEABURY, in reference to the Trial of Bishop Onderdonk, taken from the Churchman of Jan. 11. Price $1 50 per hundred, fifty for $1, or 31 cents per dozen. J. A. SPARKS,
Churchman's Bookstore,
Jan. 25. 161 Fulton st., opposite St. Paul's.

BISHOP ONDERDONK'S TRIAL.—D. APPLETON & Co., will publish this day—
Proceedings of the Court, convened under the 3d Canon of 1844, in the City of N. York, on Tuesday, Dec. 10, 1844, for the Trial of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, on a presentment made by the Bishops of Virginia, Tennessee and Georgia. One volume of about 400 pages. Jan. 25.

NEW EDITION OF BINGHAM'S WORKS.—D. APPLETON & Co. have just received,
The Complete Works of the Rev. Joseph Bingham, a new edition, with all the quotations; 9vs 8vo, $30.
ALSO,
The Complete Works of Rev. Charles Simeon, M.A. (of Cambridge) 21 vs, 8vo, $42.
Venerable Bedes' complete works, edit. by J. A. Giles, LL. D., in 12 vols, 8vo, $34.
The complete works of Thos. Jackson, D.D., in 12 vs, 8vo, $30.
The complete works of William Waterland, D. D., a new edition, 6 vs, 8vo, $20.
The Life and Works of S. Cyprian in English, 3 vs, 8vo, $8.
The Ecclesiastical History of Great Britain, by Jeremy Collier, M.A., new edition, in 9 vs, 8vo, $25. J25

DR. JELF'S BAMPTON LECTURE, 1844.—D. APPLETON & Co., have just imported,
An Inquiry into the Means of Grace, their Mutual Connection and Combined Use, with especial reference to the Church of England, in EIGHT SERMONS, preached in the University of Oxford at the Bampton Lecture for 1844, by Edward W. Jelf, D.D., 1v, 8vo, $3 25.
Jan. 25.

Just Published in 1 vol. 8vo, sheep. Price $1 50.
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On the Conversion of St. Paul.

1.

Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.—GENESIS xlix.

The Shepherd smitten is, and, lo,
His flock the wolf is scattering wide;
For Saul as yet doth little know
He wounds in them a Saviour's side.

Prisons, and chains, and murderous wrath,
He breathes, where stern religion calls,
But one soft word has crossed his path,
And on the ground he stricken falls.

Saul, Saul, whence art thou? whither driven,
To persecute Christ's little band?
This is to wage a war with Heaven,
An arm almighty to withstand.

Lo, forth he spreads beseeching hands,
Prepared beneath Christ's yoke to go,
And, trembling, asks for His commands,—
What wouldst Thou have Thy servant do?

The spoiler fierce is lying low,
The vanquisher lies vanquished,
And he, who wore a threat'ning brow,
He is himself in triumph led.

O Lord it is Thy voice that shakes
Great Lebanon, with matchless ease
It goeth forth from Thee, and breaks
The tall aspiring cedar trees.

Good Shepherd, keep us as of old,
If thou shouldst hurtful ought discern;
And, if we wander from Thy fold,
Again to Thee our bosoms turn.

Glory to God, both One and Three,
Who saw us laid in dead of night,
Glory and praise be unto Thee,
Who call'st us thence to glorious light.

2.

The wild boar out of the wood doth root it up: and the wild beasts of the field devour it. Turn Thee again, Thou God of Hosts, look down from Heaven: behold and visit this vine.—PSALM lxxx.

Whither, Saul, this raging sense
In thy bosom burning,
On defenceless innocence
All thy fury turning?
Other than thou hast in mind
An avenger shalt thou find.

Christ is now at hand, behold,
Who His power defieth?
Where is now pursuer bold?
On the earth he lieth:
And Christ's armed foe e'en now
Shall as Christ's meek herald go.

He, who, fill'd with threatnings, sped,
Chains and death preparing;
By a gentle hand is led,
With a child-like bearing;
Like a raging wolf he came;
But he goes a gentle lamb.

Lord, men's hearts in sternest mood
Open lie before Thee;
He who in thy children's blood,
Would blot out Thy glory.
With his blood shall it rehearse
Through the boundless universe.

Praise the Father, by whose might
Life to us is given;
And the Son, by whose blest light
We are born to Heaven;
And the Spirit, by whose breath
We are saved from endless death.

3.

Nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.—GAL. ii.

Lord, from out Thy glorious skies,
Where Thy palace lies,
What cause constraining in Thine eyes
Brings Thee again to earth?
That Thou, the Judge of endless doom,
Again should as a Saviour come,—
What foe doth call Thee forth?

With defying mien and tread
Hastes a warrior dread;
Afar the trembling flock is fled:
What hand can succor lend?
With suppliant gaze beseechingly
Their eyes look up; but from the sky
No pitying form doth bend.

Forth hath gone one awful sound,
And the world is bound,
With Saul laid suppliant on the ground.
At morn went forth to slay
The ravening wolf of Benjamin,
But with the sheep, when eve comes in,
He shall divide the prey.

Through all climes His glory plant!
Through all ages chant!
Sing praise and honor jubilant,
As is and aye hath been!
All worship, all dominion,
To Him who all things holds in one,
The Triune God unseen!

[Ancient Hymns of Holy Church.

The Weapons of Saints.

St. Paul says, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." As if he said, *This* is a *Christian's* revenge; *this* is how a *Christian* heaps punishment and suffering on the head of his enemy; viz., by returning good for evil. Is there pleasure in seeing an injurer and oppressor at your feet? has a man wronged you, slandered you, tyrannized over you, abused your confidence, been ungrateful to you? or to take what is more common, has a man been insolent to you, shown contempt of you, thwarted you, outwitted you, been cruel to you, and you feel resentment,—and your feeling is this, "I wish him no ill, but I should like him just to be brought down for this, and to make amends to me;" rather say, hard though it be, "I will overcome him with love; except severity be a duty, I will say nothing, do nothing; I will keep quiet, I will seek to do him a service; I owe him a service, not a grudge; and I will be kind, and sweet, and gentle, and composed; and while I cannot disguise from him that I know well where he stands, and where I, still this shall be with all peaceableness and purity of affection." O hard duty, but most blessed! for even to take into account the *pleasure* of revenge, such as it is, is there not greater gratification in thus melting the proud and injurious heart, than in triumphing over it outwardly, without subduing it within? Is there not more of true enjoyment, in looking up to God, and calling Him (so to speak) as a witness of what is done, and having His Angels as conscious spectators of your triumph, though not a soul on earth knows any thing of it, than to have your mere carnal retaliation of evil for evil known and talked of, in the presence of all, and more than all, who saw the insult or heard of the wrong?

The case is the same as regards poverty, which it is the fashion of the world to regard not only as the greatest of evils, but as the greatest *disgrace*. Men count it a disgrace, because it certainly does often arise from carelessness, sloth, imprudence, and other faults. But, in many cases, it is nothing else but the very state of life in which God has placed a man; but still, even then, it is equally despised by the world. Now if there is one thing clearly set forth in the Bible it is this, that "Blessed are the poor." Our Saviour was the great example of poverty; He was a poor man. St. Paul says, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Or consider St. Paul's very solemn language about the danger of wealth: "The love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Can we doubt that poverty is under the Gospel *better* than riches? I say *under* the Gospel, and *in* the regenerate, and *in* the true servants of God. Of course out of the Gospel, among the unregenerate, among the lovers of this world, it matters not whether one is rich or poor; a man is any how unjustified, and there is no better or worse in his outward circumstances. But, I say, *in Christ* the poor is in a more blessed lot than the wealthy. Ever since the Eternal Son of God was born in a stable, and had not a place to lay his head, and died an outcast and as a malefactor, heaven has been won by poverty, by disgrace, and by suffering. Not by these things in themselves, but by faith working in and through them.

These are a few out of many things which might be said on this most deep and serious subject. It is strange to say, but it is a truth which our own observation and experience will confirm, that when a man discerns in himself most sin and humbles himself most, when his comeliness seems to him to vanish away and all his graces to wither, when he feels disgust at himself, and revolts at the thought of himself,—seems to himself all dust and ashes, all foulness, and odiousness, then it is that he is really rising in the kingdom of God: as it is said of Daniel, "From the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

Let us then, my brethren, understand our place, as the redeemed children of God. Some *must* be great in this world, but wo to those who make themselves great; wo to any who take one step out of their way with this object before them. Of course no one is safe from the intrusion of corrupt motives; but I speak of persons *allowing* themselves in such a motive, and acting mainly from such a motive. Let this be the settled view of all who would promote Christ's cause upon earth. If we are true to ourselves, nothing can really thwart us. Our warfare is not with carnal weapons, but with heavenly. The world does not understand what our real power is, and where it lies. And until we put ourselves into its hands of our own act, it can do nothing against us. Till we leave off patience, meekness, purity, resignation, and peace, it can do nothing against that truth which is our birthright, that cause which is ours, as it has been the cause of all saints, before us. But let all who would labor for God in a dark day beware of any thing which ruffles, excites, and in any way withdraws them from the love of God and Christ, and simple obedience to Him.

This be our duty in the dark night, while we wait for the day; while we wait for Him who is our Day, while we wait for His coming, who is gone, who will return, and before whom all the tribes of the earth will mourn, but the sons of God will rejoice. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." It is our blessedness to be made like the all-holy, all-gracious, long-suffering, and merciful God; who made and who redeemed us; in whose presence is perfect rest, and perfect peace; whom the Seraphim are harmoniously praising, and the Cherubim tranquilly contemplating, and Angels silently serving, and the Church thankfully worshipping. All is order, repose, love, and holiness in heaven. There is no anxiety, no ambition, no resentment, no discontent, no bitterness, no remorse, no tumult. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever, for with the Lord Jehovah is everlasting strength."—*Newman's Sermons.*

Christian Steadfastness.

Our first father, with every thing to lose, and nothing to gain, except an uncertainty, (or rather except what must have been certain destruction and a curse, unless he would make God a liar,) did, on this desperate venture, cast away all his present and substantial good. Free from the inborn downward tendency of evil passion; free from the associations, and maxims, and tyranny of a world of evil,—he fell. The child of God—not the man of learning, or genius, or education, or refinement; but the most unrefined, uneducated, illiterate, and unintellectual being, that ever toiled in slavery, or dragged on existence in a mine—with all the evils of that inward disease of unbelief which his parent's sin has entailed on him, with hereditary violence of passion, with the incrustations of a thousand bad habits and indulged propensities, amid the confusion of a state where virtue continually appears forsaken and vice triumphant, and the contagion of a world whose atmosphere is death, and whose morality is falsehood, is destined, by the aid of Him "who helpeth them to right that suffer wrong," to arrive at such a certainty of faith, that, not if the heaven should open and an angel should descend to announce another Gospel, could one doubt be created in his bosom; and such a loyalty and fidelity of love, that he could not be induced, even if not one human being on earth stood faithful but himself, to deny his Master's name and forsake the way of his commandments,—I do not say, if he could thereby purchase a fairer paradise than that which his father lost, but if it were to deliver him from the certainty of unextinguishable fire. This is the destiny, this the grandeur, this the sublimity of moral greatness, which the most ignorant, the most unintellectual of the children of God, even in this world, are capable of achieving.—*Rev. John Clarke Crosthwaite, A. M.*

Election of Chief Rabbi.—Division among the Jews.

Great excitement prevails at this moment among the Jews in England, and particularly in London, on the subject of the election of a Chief Rabbi. Of the four gentlemen, whom we mentioned in our number for September, as having been selected candidates for the office, two only appear to have been actively canvassed for, viz., Dr. Adler and Dr. Hirschfeld. The exertions of their friends have, however, we regret to say, assumed quite a party character, not unaccompanied with the recriminations which would be expected in a political contest. We understand that many of those who belong to the orthodox party advocate the claims of the first mentioned of the above candidates, while the latter is preferred by many of the more liberal party. A postponement of the election became necessary in consequence of charges brought by the partizans of one party against the rival candidate; and the first of December is now named as the day of election. The report of the Committee appointed for the selection of candidates states,—"That so highly satisfactory are the testimonials of the selected candidates, and so high a reputation do these reverend gentlemen respectively enjoy for religion, morality, and learning, that on whomsoever the election may fall, there can be no doubt as to the competency of the successful applicant adequately to fulfil his sacred and important functions." We understand, however, that there is little doubt of the election being still further postponed beyond the day above mentioned, as a third party has sprung up, who object to both of the two candidates who hitherto have stood most prominent, and protest against the whole proceedings as having too much of a party character. Some of the Jews disapprove of the plan which has been adopted by the Committee, as they think that an eminent Rabbi ought to have been solicited to undertake the office, instead of merely confining themselves to a choice among those who may like to offer voluntarily as candidates. They contend that there are many Rabbis to be found, much more celebrated than those whose names have been mentioned.—*Jewish Intelligencer.*

Being Offended in Christ.

Religion is of two kinds, that of the lips, and that of the heart. The former is mostly shown when we assemble together in the church, and offer up our united prayers and thanksgivings unto God. But the religion of the heart shows itself, when we mix with the world, in our actions, in our conversations, in our pleasures. A man may pass for an exceedingly good Christian, he may be looked up to as an example of strict religious conduct; but there is one Eye which may view him all the time in a very different light. That all-seeing Eye is not deceived by the outward semblance of religion; it reads the secret recesses of the heart, and knows whether a man's practice is in agreement, or at variance, with his principles. The time when religion is put to the test is, when scoffers and busy mockers assail it; it is then seen whether a man is truly a disciple of Christ, or only so far as suits his own convenience. In our intercourse with the world, we shall often hear religion ridiculed; and if we undertake its defence, we shall expose ourselves to a share of the same attacks. There are many, who will tempt us to indulge in some pleasure which we do not like, and which the Gospel tells us to avoid. Our resolutions are at first strong; we tell our companions that we must not follow them; they laugh at us, and leave us to ourselves. Shortly after they renew the same proposal; we meet it with the same objections as before, and they again deride us, for depriving ourselves of a pleasure which has done no harm to them. They ask us what we have gained by following the Gospel; they point out much that we have lost; and in an unguarded moment we forget our good resolutions, to follow an advice which seems so promising. This is the beginning of sin in many a heart, which before was upright and innocent. There are many abandoned and unhappy beings, who cannot plead any deficiency in their education, who were brought up in the nurture and admonition of the Lord, and if they had not felt ashamed of the religion which they had learnt, might have adorned it by the holiness of their lives. —*Dr. Edward Burton.*

The First Sunday.

Twice had the sun risen on the earth, and during each of these two days he beheld some of the magnificent operations which were then going on. But on the third day of his rising, the seventh from the first creation, all around was silent and still; no little modest flower sprung up at once by the river side; no tall trees lifted their heads anew from the mountains, as escaping from confinement from the dark caves beneath; no new flocks browsed on the hills; no new herds roamed in the forest; no new fishes glistened in the waters; no new birds or insects glanced in the sun-beams; no second Adam and Eve appeared in another paradise, to hail with their eyes turned towards the east, the first rays of the sun. But the same flowers blushed in the deep valleys, the same waving trees looked down from their lofty thrones, the same sheep, the same cattle, the same inhabitants of the air and water were seen; seeming by their peaceful silence, to partake the universal repose of nature. And the same man and woman, sovereigns of the new-made world were seen sitting under the shady bowers of Eden, prolonging the conversation of the previous day, and occasionally interrupting the general silence of creation by their songs of praise.

Oh, how sweet, how peaceful was the first Sabbath! No want, no pain, no fear; and, above all, no sin, could disturb its hallowed tranquillity. Happiness, with steady and gentle light, beamed on every hill and valley, on every lake and river, on every lifeless, and on every living thing, but chiefly on those two favored beings, who, gifted with intelligence greater than that of brutes, possessed a pleasure superior to that of every other creature. Oh, could we have seen the countenances of that happy pair, on this glorious day, what peace, what joy, what a heavenly radiance would have been reflected there. For how could they fail to be supremely happy, when they looked around on the earth covered with beauty, above on the heaven filled with Divine glory, and within on their own hearts, which were inhabited by every holy feeling, and even the chosen dwelling-place of the Spirit of God.—*J. S. Carmichael.*

I Am.

Whoever conceived a more beautiful illustration of this sublime text than the following by Bishop Beveridge?

I AM. "He doth not say, *I am* their light, their guide, their strength, or tower, but only 'I AM.' He sets his hand as it were to a blank, that his people may write under it what they please, that is good for them. As if he should say, are they weak? *I am* strength. Are they poor? *I am* all riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good or needful to make men happy, that *I am*.

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NEWBERN, N. C., December, 1844.

THE Vestry of Christ Church desire me to say how highly they are pleased with the Organ you have recently built for them. The workmanship of it is very neat, and the contrivances for enlarging its range, at the same time avoiding complexity, are singularly ingenious and complete.

For its more than ordinary compass, and especially for the rich and fine quality of its tones, we think it an instrument of uncommon excellence, and we feel that we cannot estimate too highly the taste and skill you have shewn in it.
(Signed) F. M. HUBBARD,
Rector of Christ Church, Newbern.

☞ To clergymen, and gentlemen about furnishing their churches with Organs—Mr. Jardine respectfully solicits their orders.
Dec. 28. 83 Anthony st., next door to Broadway.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.
June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

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Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.
THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.
November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 4.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

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Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

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☞ Address all orders for Books, and all remittances, to
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